

ary
hil-

Author (*Brain-Washing in Red China*) Hunter again showed his preoccupation with words, made a sharp point: "We are going to be taken for a ride at the summit if we do not realize that the Communists have a special code language which we must deal with. We've got to specify which dictionary meaning we are using for a whole collection of special words like peace, free world, aggression, and the like—the Communist dictionary or the American." Some definitions in the Communist dictionary:

Peace, to Communists, means "a state of affairs under which there is no opposition to Communism."

Noninterference means "not interfering with Communist expansion. Nasser was mad at Khrushchev because he had promised noninterference in Arab affairs. He shouldn't have been. Khrushchev was using the Soviet meaning."

Aggression means "only violence or interference with Communism. It does not mean interference with the free world."

Commenting on Communist China's massive effort to herd all China's people into communes, Edward Hunter introduced a new word: **insectivization**. Said he: "They are insectivizing the whole people, making them into the Soviet man, on the level of the spider, or the ant, the Pavlovian concept, unthinkingly obedient to the master or to instinct."

Apr. 6, 59
FOREIGN AID
Life for New Chorwon

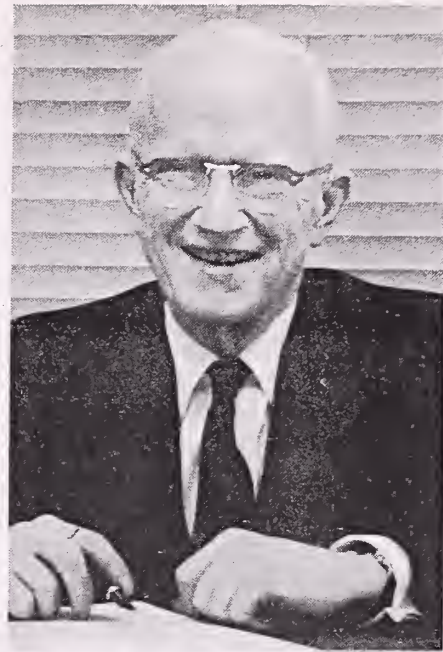
TIME
p. 11

On 500 acres of well-kept land 80 miles northeast of Seoul, Korea, stands the village of New Chorwon, where some 500 people make a living from crops of potatoes, wheat, cabbage and barley. It is not an unusual village—except in being a village at all. Four years ago, the site was war-ravaged wasteland and the villagers hopeless wanderers. What gave them life was the gift of a 68-year-old Philadelphia lawyer who does not believe in Christmas presents but does believe in President Eisenhower's idea that foreign aid can be on a person-to-person basis.

The lawyer is Graham French, grandson of Drug Firm Founder Clayton French. For years, French gave CARE donations to the poor abroad instead of sending Christmas presents to friends at home. And then one day he heard of Ike's suggestion that private citizens should help alongside the Government's huge aid programs. French decided to create an entire community. CARE told him it would cost \$10,000, and French chose Korea. "After all the years of trouble, I thought they deserved some help. Korea is one of the outposts of the free world."

The Korean government allotted land to a group of refugees who had slipped over the border from Communist North Korea. French's money bought a farm tool set for each family—sickles, hoes, shovels, picks, pitchforks. Then came fertilizer and seed, and a pair of bullocks.

At regular reports from CARE: First crops were harvested, when houses were completed, what



Russell Hamilton Jr.

PHILANTHROPIST FRENCH

How little it costs to be generous.

special problems came up. Korea's winter is too harsh for farming, so French bought a machine to make straw rope for the village to use and barter. New Chorwon called it The Graham French-CARE Straw Rope and Bag Factory.

The village is now doing so well that the CARE adviser makes only occasional visits to check on its progress. Graham French himself is turning to other projects. He gave \$10,000 to establish a similar village in South Viet Nam, another \$10,000 to rehabilitate 200 wounded Korean veterans in a third village. A fourth \$10,000 went to buy 30 fishing junks for two more Korean villages, and yet another \$10,000 sent a mobile health unit to combat disease in the Philippines.

Through it all, Philanthropist French has never seen the fruits of his dollars. But this week he leaves for a 100-day trip to India, where another of his mobile health units will be donated—and early next year he plans to go to visit Korea. Says he: "It's amazing how little it costs you to be generous. I don't believe the American people have any idea of how far \$10 can go in a foreign country."

TENNESSEE

Death at Devotional

It was a devout family, and happy in its devotion. The father, Gordon Roberts, 21, was a student at a Seventh-day Adventist college in Madison, Tenn., planned to become a missionary. The mother, Trannie Roberts, 20, also went to the college, worked nights as nurse in an Adventist hospital. Each day, at 7 a.m. and 5 p.m., Gordon and Trannie Roberts held family devotional, cradling their infant son Larry while 2½-year-old Philip Roberts joined in the prayers and sang simple hymns.

Late one afternoon last week, Gordon and Trannie Roberts, with their sons, were driving home from a visit to a home for

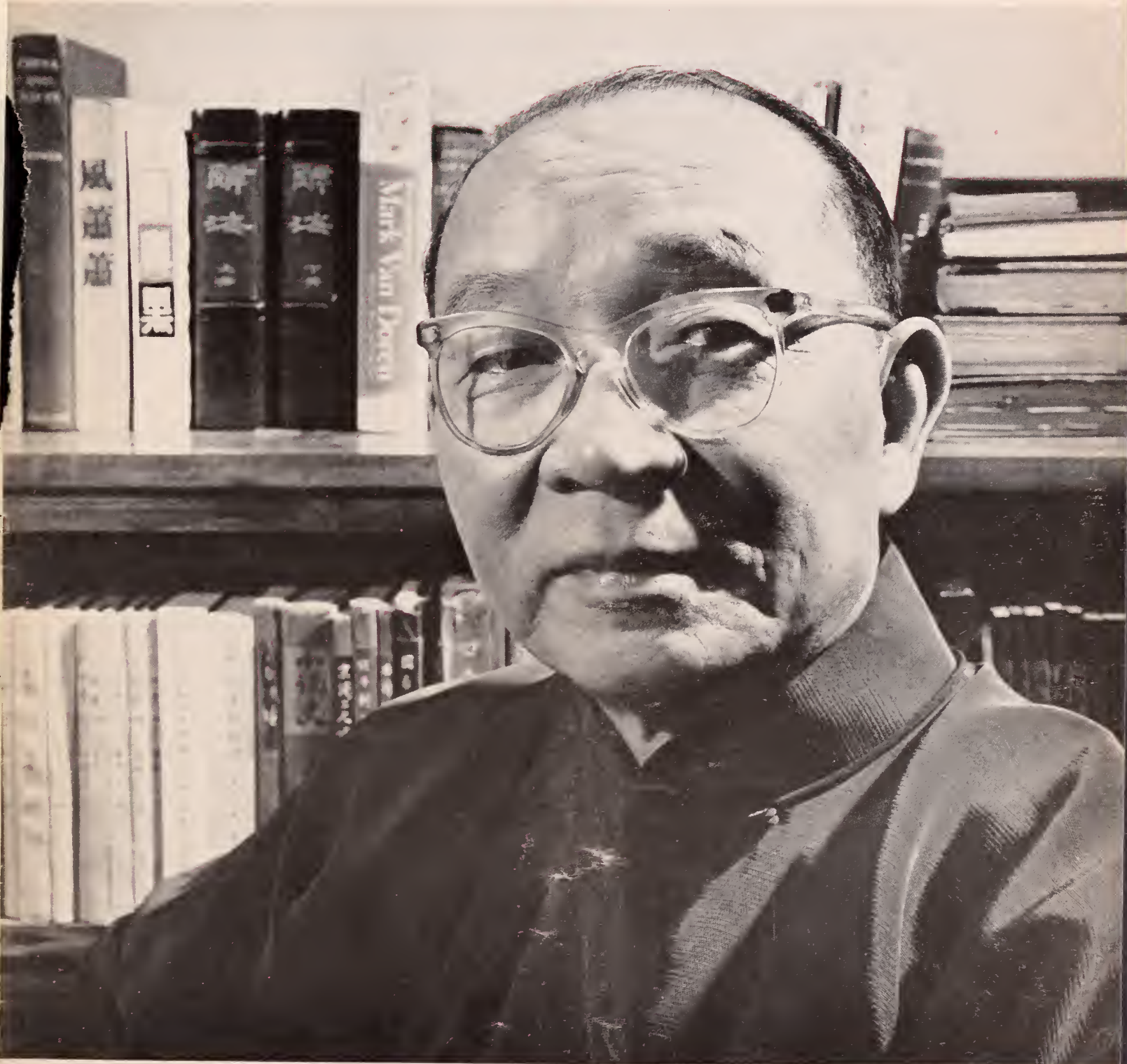


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April 15, 1959

PRESBYTERIAN LIFE



Lin Yutang: Why I Came Back to Christianity (page 13)

- **Smut or Censorship? Must We Choose?**
- **Two Against the Tide in Pakistan**
- **Sadism on the Campus**

WHY I CAME BACK TO CHRISTIANITY

**A scholar and author of world-wide reputation explains
why he joined The United Presbyterian Church
after thirty years as a Confucianist**

by LIN YUTANG

Many people have asked me, some with great joy, some with great disappointment, why I, a self-declared pagan, have returned to Christianity. I have returned to Christianity and have rejoined the Christian church because I wish to re-enter that knowledge of God and love of God which Jesus revealed with such clarity and simplicity.

The question of paramount importance is, Can man survive without religion? For over thirty years, my only religion was humanism or the Confucian concept of the self-perfectibility of man through education—the belief that humanity is sufficient unto itself. I now believe that mankind cannot survive without religion; that humanity is not, and never has been, sufficient unto itself; that, for man's very survival, a religion of self-perfectibility is not religion enough. Man needs contact with a Power outside himself that is greater than himself. I believe that Christianity, because of what Christ revealed, offers man incomparably the best way to God. I have also been compelled to conclude that, as irreligion and materialism advance, the spirit of man decays and weakens, for I have witnessed the doings of a nation living without God.

A few words about my background are necessary. I was a third-generation Chinese Christian. My father was a Presbyterian minister in an inland village far back in the mountains from the port of Amoy on China's southeast coast. The valley where I lived, Paoa, was so completely closed in by mountains that it was called a "lake." I had a wonderful childhood, near to God and his greatness, filled with the beauty of the clouds on the jagged peaks, the gray-blue tints on the pastures at sunset, the sound of a brook's laughter. These memories have a close relation to my religion. They made me hate what is artificial and complicated and small.

In my childhood family life we had simplicity and love. We children were not supposed to quarrel, and we didn't. The quest for learning was implicit in our home. It was fantastic, but in that inland village of the early nineteenth hundreds, when the Empress Dowager was still ruling China, my father talked to us of the Universities of Berlin and Oxford and, half jokingly, half seriously, expressed the hope that I might study there. We were a family of dreamers.

One incident influenced my life deeply. My second sister, gifted and good,

WHY I CAME BACK TO CHRISTIANITY

wanted to go to college. But education in China in those days was for sons, seldom for daughters. My father could not afford to educate both. Instead, at twenty-one, she married, for Chinese girls were not supposed to reach that age and not be married. We came down on the same river boat—she for her wedding, I to go to Shanghai for my first year of college. After her wedding she took forty Chinese pennies from the pocket of her bridal dress and gave them to me and said, with tears in her eyes:

“You have your chance to go to college. Being a girl, your sister can’t. Do not waste your opportunity. Make up your mind to be a good man, a useful man, and a famous man.”

Two years later, she died of bubonic plague. The forty pennies were soon spent. Her words have remained with me.

In college in Shanghai, I studied for the ministry by my own choice. Then, what seemed to me the theological hocus-pocus discouraged me. As a matter of intellectual honesty, I dropped my intention of becoming a minister. While still believing in God, I turned from the church.

I discover Christian culture

But other forces were at work to turn me toward paganism. After college I went to teach in Peking. Like many graduates of mission schools I was backward in Chinese. I had scant acquaintance with Chinese folklore because, as a Christian, I was not supposed to listen to the songs of street minstrels. When we passed a theatrical performance in the square, we were supposed to look straight ahead and not loiter. In my childhood I had known how Joshua’s trumpets blew down the walls of Jericho, but no one had told me how the tears of Chi-Liang’s widow had melted down and washed away a section of the Great Wall of China. Coming into contact with an authentic Chinese society and the glories of Peking, I burned with shame at my ignorance and plunged into the study of Chinese literature and philosophy.

But the break was not easy for one brought up in a deeply religious home. I feared the leap from a God-sheltered world into stark paganism. Then one of

my colleagues, a modern-educated man, made an appeal to me on the basis of the Confucian ideal of human dignity: “We should be good men because we are human beings.” Confucius, I found, had bred men who dared death in order to do right. Mencius had said: “I love life, but I also love righteousness. If I cannot have both, I would sacrifice life to do what is right.”

This was humanism: the belief in human reason and in man’s power, lifting himself by his own bootstraps, to better himself and make a better world. Such was the doctrine—inspired, in part, by Confucius—of the 18th century rationalists: Voltaire, Diderot, Leibnitz. Theirs was called the Age of Enlightenment.

Misgivings arise

That doctrine appealed to me for many years as sufficient. Then below the surface of my life a disquiet, born of both reflection and experience, began to set in. I saw that the fruit of the humanistic age of enlightenment was an age of materialism. Man’s increasing belief in himself as God did not seem to be making him more godlike. He was becoming more clever. But he had less and less of the sober, uplifting humility of one who has stood in the presence of God. Much of contemporary history seemed to me to indicate how dangerously near the savage state that man, lacking that humility, may be even while he is most advanced materially and technologically.

As the satisfactions of humanism declined, I increasingly asked myself: Is there a satisfying religion for the modern, educated man?

Like humanism, Confucianism, for all the high morality of its teachings, was not good enough simply because man on his own had so often and so disastrously shown he was not that good. Buddhism, though a religion of mercy, is based on the philosophy that all this sensuous world is only an illusion. The best the Buddhist has to say to humans and the most he has to offer to the world is, “The pity of it all.” The teachings of Taoism come very near to the Sermon on the Mount. But the back-to-nature and beware-of-progress appeal inherent in Taoism is neither congenial to the modern soul nor helpful in solving man’s modern problems.

Perhaps in this period the faith of my childhood was subconsciously reviving. Wherever we traveled during these years my wife always went to church. Sometimes I accompanied her. More

often than not I came away discouraged rather than inspired. I could not stand a second-rate sermon. I squirmed in my seat at the rantings I heard about sin, hellfire, and brimstone. I would resolve not to go again.

Then one Sunday in New York City my wife again asked me to accompany her to church. She took care to point out that though I might or might not agree with the content of the sermon, I was certain to be impressed by its literary quality and the eloquence of the preacher. I was then at the crossroads, and I went. The church to which she took me was the Madison Avenue Presbyterian Church; the minister, Dr. David Read.

I did like the beauty of Dr. Read’s English and his delivery, but that was not the point. His subject that morning was eternal life. I was more than curious as to what he would say. A heaven where we go on and on spending eternity praising God, where we do not falter or thirst or hunger from morning to night, day after day, had no attraction for me. The pearly gates were to me like a pawnbroker’s dream. Many people who never set foot inside Tiffany’s in this life hoped to do so in the next.

What sort of immortality?

“What is eternal life?” asked the minister. It is certainly more, he said, than just going on living. It is more than continuance of life on the animal level of food, sleep, and reproduction; more than life on the secular level—the level on which we make our living, pay our debts, send our children to school.

There is, however, a higher level where man has a yearning for spiritual values and can be moved to unselfish sacrifice. That higher life concerned with spiritual values and conscious of the mysteries of the moral law within and the starry heavens above is the “life plus.” That life deserves eternity, and on that level eternity will be eternally satisfying.

I returned again and again to that church. I returned also to a study of the awe-inspiring simplicity and beauty of the teachings of Jesus. The scales began to fall from my eyes.

I found—as though I had never read of him before—that no one ever spoke like Jesus. He spoke of God the Father as one who knew him and was identified with him in the fullness of knowledge and love. No other teacher of men revealed such personal knowledge or such a sense of personal identity with God. The result was his astounding claim:

that hath seen me hath seen the Father."

It was astounding, too, that God, as Jesus revealed him, is so different from what men had thought him to be. There is a totally new order of love and compassion in Jesus' prayer from the cross, "Father, forgive them; for they know not what they do." That voice, unknown in history before, reveals God as forgiving, not in theory, but visibly forgiving as revealed in Christ. No other teacher said with such meaning, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The "me" in this context is God sitting on the Day of Judgment with a first concern for the downtrodden poor, the humble widow, the crippled orphan. There, I said to myself, Jesus speaks as the Teacher who is Master over both life and death. In him, this message of love and gentleness and compassion becomes incarnate. That, I saw, is why men have turned to him, not merely in respect but in adoration. That is why the light which blinded St. Paul on the road to Damascus with such a sudden impact continues to shine unobscured and unobscureably through the centuries.

I know, of course, that the teaching that God is Love and the consequent compulsion to make ours a better world must be derided and scoffed at by the materialists of our generation who believe that the world is only a whirl of blind atoms obeying blind mechanical laws. Such a gospel, too, must be despised and feared by the Marxists who preach hatred and violence. I do not know of anything, certainly not humanism, which will deter man from hatred and violence and cunning and deceit except these very opposite teachings and assumptions and compulsions of Christianity. In order to achieve a materially successful godless society, the Communists must first destroy man's fear of God. A good Christian makes a poor Communist and vice versa. The conflict between a godless society and one in which God is allowed room in the hearts of men is instinctive and elemental.

I no longer ask, "Is there a satisfying religion for the modern educated man?" I know there is. Returning to the Bible, I have found in it not merely a record of historical events but an authentic revelation that brings God, through Christ, within my reach. I have returned to the church. I am happy in my accustomed pew on Sunday morning. I believe we go to church not because we are sinners, and not because we are paragons of Christian virtue, but because we are

conscious of our spiritual heritage, aware of our higher nature and equally conscious of our human failings and of the slough of self-complacency into which, without help from this greater power outside ourselves, we so easily fall back.

He who would reach out to see the incomparable beauty and soul-charging power of the teachings of Christ must often struggle against the "religious" claptrap that tends to obscure it. But it was Jesus himself who simplified for us the essence of Christianity and its adequacy above any other faith: Upon the

LIN YUTANG

Twenty-two years ago Lin Yutang, a Chinese scholar and philosopher, wrote a book, *The Importance of Living*, which became a runaway best seller in America.

The charm, wit, and geniality of Dr. Lin's writing rendered palatable many opinions that reverberated strangely in American minds. He believed, for example, that loafing should be developed to a high art; that the only proper vocation for a woman is motherhood; that Confucianism is a better guide for life than Christianity.

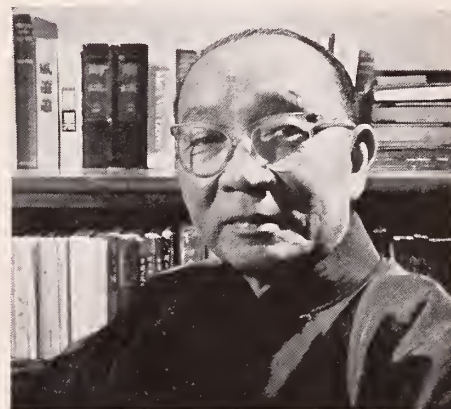
In a chapter called "Relationship to God," Dr. Lin included a section, "Why I Am a Pagan." He made it clear that he believed in God, "of whose work we can see only a millionth part." But he was repelled by the "presumptuous arrogance" of Christianity "to postulate about His attributes."

Dr. Lin did not believe in, and did not desire, any life beyond this one—"fifty or sixty years seems to me such an awfully long time. . . . It is sufficient that when we die, the work we leave behind us continues to influence others. . . ."

Perhaps, now that Dr. Lin is sixty-three, fifty or sixty years do not seem

two commandments, to love God and to love one's neighbor "hang all the law and the prophets." That Person and that Gospel I have found sufficient—a sufficiency which is joyously renewed each day. Nothing less than that Person and Gospel can be sufficient for the world.

Looking back on my life, I know that for thirty years I lived in this world like an orphan. I am an orphan no longer. Where I had been drifting, I have arrived. The Sunday morning when I rejoined the Christian church was a homecoming.



quite so long. In any case, his views have undergone some changes. "In the last twenty years," he admitted recently, "I have spiritually progressed." On December 3, 1957, he joined the Madison Avenue Presbyterian Church in New York. A year later Dr. Lin made public this fact.

Dr. Lin's conversion to Christianity, in the view of many who know Asia, will be important news to Eastern peoples. Dr. Chinda Singhanet, a surgeon in Thailand, commented to *PRESBYTERIAN LIFE*: "Dr. Lin is known throughout Asia as an independent thinker who has long rejected Christianity. The news that this respected scholar has changed his mind and become a Christian will be widely noted and discussed among thinking people in the nations of Asia."

But when the editors asked Dr. Lin to write of his conversion for readers of *PRESBYTERIAN LIFE*, we had in mind a sentence in *The Importance of Living* which, we believe, reads very well after twenty-two years: "The story of an honest soul struggling with religious problems, told in a sincere manner, will always be of benefit to other people."

—THE EDITORS

February 15, 1959

PRESBYTERIAN LIFE



Korean Country Album (see page 7)

- **And What of the Jews?** by John R. Bodo
- **Marian Anderson: A New Kind of Ambassador**
- **Protestants in Cuba's Revolt**

한국시골 알림



Two country gentlemen, wearing traditional white robes and mesh hats of family-heads, greet each other on knees, bowing forward. Instead of "How do you do?" Korean custom is to inquire, "Are you living peacefully?" If gentlemen had not known each other, they would have touched foreheads to ground three times.

K O R E A N C O U N T R Y A L B U M

Despite almost unbelievable hardships, rural people have helped make Korea the world's most actively Christian nation

photographs by RAYMOND PROVOST

In the horror-filled years of 1950 and 1951, the tiny Republic of Korea suffered more death and destruction, relatively speaking, than any other nation in modern history.

Four times invading and defending armies moved ponderously and powerfully across Korea's barren, rugged terrain, tearing up the work of centuries and twisting or throttling the lives of innocent millions.

The nation's then-largest Christian body, the Presbyterian Church of Korea, with some 400,000 members in both North and South Korea, suffered crippling losses. Some four hundred of its nine hundred ministers were murdered by the Communists or killed in the fighting. More than a third of its 2,250 church buildings were completely destroyed or

severely damaged. Almost all of its membership was touched by death or turned into refugees. Schools, hospitals, and seminaries were emptied, pre-empted, or decimated.

Led by daring American Presbyterian and Methodist missionaries, the ministry of compassion to Korea's millions began almost as soon as the fighting commenced. Since 1952 non-governmental agencies including American Presbyterian Churches, Church World Service, and Lutheran World Relief have helped contribute more than \$28,250,000 toward relief and rehabilitation work in Korea. By far the largest amounts have been contributed by American Presbyterians for their fellow worshipers and all others who were in need.

Last fall a new era began for the Republic of Korea. The United Nations Korean Reconstruction Agency completed its operations there, and the some 22,000,000 citizens of the Republic prepared for national elections after six years of direct UN aid amounting to almost \$150,000,000.

Which way Korea goes politically is up to the Koreans. But which way Korea is going spiritually is a matter of record. The number of Christians in the Republic of Korea has more than doubled since 1953, and the Presbyterian Church has almost doubled in size.

According to the latest statistics only twenty-five out of every one hundred people in South Korea belong to a religious group. Of this twenty-five, six are Christians. And more than three of the six—or some 850,000 altogether—are Presbyterians.

Since 80 per cent of Korea's population is of farm origin, much of the credit for Korea's amazing church growth goes to rural Christian life. In the following pages, led by Ray Provost's camera, we shall look at some of the progress—and some of the problems—in rural southeastern Korea.

—THE EDITORS



Presbyterian Pastor Young Sick Rhee looks after three hundred blind children in his Taegu school for the blind and deaf. Before Korean war, school cared for twenty. Pastor Rhee was captured by the Communists but escaped miraculously and returned to his ministry of compassion.

HUNGER AND HEALING HAVE NO LIMITS

By far the most dramatic story to come out of postwar Korea is the ministry of compassion. Aid from American church people, GI's, governments, and the Koreans themselves has saved literally millions of lives in the past six years. But helping over a million widows and or-

phans, and the tens of thousands of the maimed, is a task that must continue from year to year. One of the great killers in South Korea today is tuberculosis. It is estimated that every ten minutes one of Korea's some 500,000 tuberculosis victims dies.



Holding paper so deaf-mute child can see air's motion and understand how sounds are made by mouth, teacher in Pastor Rhee's Taegu school tries to correct physical imperfection which, according to Oriental custom, would ordinarily ostracize child.

One Great Hour of Sharing



한국시골알림



Keimyung Christian College looks down from highest hill onto city of Taegu. It is designed for young men and women going into full-time church vocations as pastors or teachers.

MODERN EDUCATION COMES TO THE COUNTRY

South Koreans have suffered doubly with regard to education. During the long Japanese occupation of their nation (1910-1945), few Koreans were given the opportunity to become leaders in government, business, and education. When the Korean war broke out, hun-

dreds of these trained people were killed and facilities to replace them wiped out.

With aid from all over the world, and the inspirational leadership of surviving educators like Presbyterian Dr. L. George Paik and Methodist Dr. Helen Kim, the schools of Korea have re-

bounded. In the country areas, new schools and colleges are being built as rapidly as possible by the government and the churches. It will take years, perhaps decades, to re-educate this little nation, but the Koreans are determined it shall be done.



Sinmyung girls' school building was completed just last year with aid of Presbyterian Women's Organizations. It is for middle grades and high school. It houses 1,200 students.



Keisung school for boys educates middle grades and high-schoolers. It accommodates 2,000 boys. Most students in Orient wear uniforms and shave heads until graduation.



Elder of Paikhuk Presbyterian Church rings bell made from empty shell-casing left over from Korean war. Since few country Koreans own clocks, bells are necessary to summon congregations to church on time. Until bell was procured, one country pastor was rising three times a night to hold "dawn" prayer services.

THE BELLS IN THE COUNTRY

Because country Koreans don't have watches, they measure time by the sun and the ringing of church bells that dot the bare plains and rugged hillsides. There's been a remarkable market for bells the past few years in rural South Korea because Christian congregations are growing so rapidly.

In Raymond Provost's rural district east of Taegu, the presbytery has grown from a handful of churches in 1945 to

more than 110 today. In Taegu itself, there were seven Presbyterian churches in 1940; seventeen in 1947; 135 in 1954; and today more than 170.

American missionary Samuel Moffett reports from his country area, "Eight years ago this Kyong An Presbytery reported eighty churches; today it has more than 200, not counting an additional 77 which formed a new presbytery to the south . . . The real secret of the

phenomenal growth of the Church in our area," says Sam Moffett, "is not the Korean pastor, much less the missionary, but humble, unassuming, witnessing lay Christians."

This fact is all the more important when one considers that only about one out of every five Korean country churches has a pastor, and that the others have a pastor visit only two or three times a year.



on tower beside new church only a mile from Taegu . . .



above new roof on Young Chung Church twenty-five miles from Taegu . . .



and over the roofs of Taejon-ni, near port of Pohong.



Uniformed boy from Bible Institute in Kyungju gives a lesson in English to barefoot country girls. Since Communists liquidated so many Korean pastors, churches rely on students for much pastoral activity.

한국시골알범

WHERE LAYMEN MUST BE PASTORS

When new congregations are being formed by the score with no hope of adequate ministerial leadership, there is only one answer: lay people must be trained to take over indefinitely as pastors. This is particularly true in the Korean countryside, far away from seminaries or Christian colleges, where students might be available for supply purposes.

In order to train lay men and women in the country, Korean Presbyterians are relying on a network of rural Bible Institutes. Today the Church has twelve of these Institutes in full operation despite poor buildings and meager operating budgets. The Institutes have a three-year curriculum and



Bible Institute student does homework at improvised desk while roommate naps. Sixty students (both men and women) attend Institute, founded by presbytery in 1945. Dormitory is old Japanese hotel with windows which students flour-pasted into frames; when windows were all in, students made big meal of hot soup out of remaining flour.

WHERE LAYMEN MUST BE PASTORS



Student prepares own supper privately, outside of Institute building, because many of his fellows have nothing to eat, and he does not want to display his own luck.

are at present graduating some 200 lay pastors each year.

The students, usually in their late teens or early twenties, are from isolated farms or tiny villages. They have usually already proved Christian leadership qualities, and have been recommended for training by their home presbyteries.

These future lay pastors must provide their own bedding, clothing, and food for the three-year course. This is always difficult because they come from homes where the annual income is only about \$100 a year.

Few of the students eat more than twice a day on the average. Occasionally powdered milk and canned cheese are delivered to each Bible Institute as the result of One Great Hour of Sharing gifts.

Many of these young men and women would like to go on to college or seminary, but they do not have enough money. Their presbyteries do not have enough even to give them substantial scholarships to the Bible Institutes. But these young people continue to study and serve in faith, and the Church in Korea continues to grow in numbers and in devotion to the Risen Lord.

ANDONG STATION REPORT

1958-59

This year at Andong, one of our missionaries observed, has centered on three New Testament words: Faith, Hope, and Love.

Faith. The first word is faith. Take for example, a golden day last October as the missionary stood on a sun-bedecked hill in Kyung Hoong Presbytery. Two "faith-works" loomed on the horizon. To the left, two miles away, was a new little white church for Cho-Jun village. To the right, a half-mile away, stood the new mud-walled church of Kyung Hey Won leper village. Both churches had been built by local Christians while the missionary was home of furlough. The women in Cho-Jun had made with their own hands the mud bricks for their church, and in Kyung Hey Won, gnarled, scarred leper hands had slowly and painfully moulded the mud-brick walls. Two more villages where the World of Faith is being heralded.

On all sides around us the frontiers of faith are pushing forward. Itinerating trips have taken the Andong missionaries far up into the mountains of Kangwon province where Kang Dong Presbytery had been added as a new area of responsibility for Andong Station. Its 55 churches raise the total number served in this district to 312, plus an uncounted number of pioneer preaching points and prayer chapels in the three presbyteries: Kyung An (217 churches), Kyung Chong (80) and Kang Dong (25).

But the advance of faith is not always easy. The old village gentry of Yi Ha have never allowed an auto road to be built to their village on the supposition that the ways of their ancestors are the only roads to blessing. They have vigorously fought the entrance of the gospel. But after 1950 when they suffered much at the hands of the communists, they mellowed and permitted a tent church to be erected which now has 40 members, mostly young people, among them two girls from high-class families whose parents continually harass them for spending so much time at Christian worship. Now they face the familiar crisis that comes to girls from non-Christian village homes. The parents want to marry them advantageously but the girls say they will marry only Christians and have left home to enroll in the Andong Bible Institute, living precariously on faith and two small meals of rice a day.

Korean faith seems to thrive on hardship. When it is not baptized as by fire, it may sometimes be baptized by ice as for example, on one fiercely cold Sunday in a little unheated mountain church where the shivering missionary reached a quick decision that the baptismal service must not last long. The new believer came forward the missionary reached for the water, only to confront an unexpected delay while he was forced to break through the ~~film~~ of ice that had formed across the baptismal bowl.

For leadership in the onward march of faith through the valleys and villages of East Kyung Pook, the church relies principally upon its Christian schools: Kyung An Bible Institute with 200 students two winter Bible Institutes in Uisong and Yong Dok, and Kyung An High School.

The Bible Institutes continue to be the major instrument in evangelism at the grass-roots level, where 78% of our churches cannot afford pastoral help. It is the lay-evangelists, men ^{and} women trained in the Bible Institute, who give the cutting edge to Christian advance. They come from the village in the first place; more important, they return to the village.

Kyung An High School's 555 students are 70% Christian this year, as compared to 65% last year. Its school chaplain, one of the four ministers in our area who are college graduates, supervises an active Student Christian Association program. In spite of all the problems that Christian educational institutions face in these economically uncertain times, the rewards in changed lives and widened horizons and deepened commitment make it all worth while. One of the High School students dropped by to see the missionary on the first day of school. He looked tired, in spite of his long vacation. "Why?" the missionary asked. (~~I looked tired, in spite of his long vacation~~) "I walked most of the way to school," he said. That meant more than twenty miles. "Why didn't you take the bus?" "I gave the bus fare to my church," he said, and explained that his people were trying to raise enough money to invite an evangelist from presbytery for a week of meetings in their mountain village. "So I put the money in the offering," he said, "and came on foot." A few months later, when the missionary visited the village, his host was a man who had been ~~once~~ won for Christ during the series of meetings for which the young High School boy had given his bus fare. "And so abideth faith...."

Hope. The second word is "Hope". In this category belongs language study. Andong station is curiously divided into two groups: If you are not a language student, you are on the Language Committee. There is no middle class. The struggling proletariat have ~~stepped~~ through the gate marked Grammar, stumbled along the path of Conversation, climbed the hill of Reading, and are approaching the pavilion of Chinese Characters. Sometimes they find themselves trapped. One was invited to speak at the ROKA 36th Division Chapel. The handful of soldiers willing to come out to hear a foreigner try to speak Korean would, he figured, be favourably disposed, widely tolerant, and besides, the language practice would be good for him. On arrival he was shocked out of a whole year of Korean studies to find the entire division lined up on parade to hear him--2,000 hungry, tired, captive men waiting to hear him practice his Korean.

But the same incident points up the wider hope before us, the almost incredible, limitless opportunities open to the Christian mission in Korea. If averages hold true, 85% of those men were not Christian. The general who ordered them to a Christian service was not even a Christian himself. But everywhere Korea listens willingly to the gospel. Last year there were 7,200 students in the Andong area Bible Clubs; this year the total has climbed to over 8,700, with 310 teachers and thirty more villages have petitioned us to start new clubs for them.

Three orphanages bring hope to the hopeless, and the hopeless are not always the orphans. A communist spy was caught filtering south seven years ago. He was not shot, for some reason, but was sentenced to twenty year's in Andong's penitentiary.

This year again my major task and major assignment inevitably and inexorably continues to be language study. It gets no easier with the passing years but bitter experience teaches me that there is no painless substitute for it.

I recently accepted an invitation to speak at the ROKA 36th Division Chapel in Andong. The handful of soldiers will to come out to hear a foreigner speak Korean, I figured, would be favorably disposed, widely tolerant, and besides, the language practice would be good for me. On arrival I was shocked out of a whole year of Korean studies to find that the general had lined up his entire division on parade to hear me, and I found myself speaking, out on the drill ground, to 2,000 hungry, tired, captive men, just back from maneuvers, in what even my best friends admit is not the most gripping and flawless Korea. There is no substitute for language study!

But the same incident points up another, brighter aspect of the year's work:--the almost incredible, limitless opportunities open to the Christian mission in Korea. If averages hold true, 85% of those men were not Christian. The general who ordered them to a Christian service was not even a Christian himself. But everywhere Korea listens willingly to the gospel.

The most satisfying part of the work, as always, is the warm welcome the missionary receives everywhere out in the country villages. Korea does not share Asia's undercurrent of anti-Westernism, perhaps because her anti-imperialism is not anti-Western but, in fact, anti-Asiatic, that is, anti-Japanese. Two of my country itinerative trips this year took me exploring up into Kangwon Province where Kang Dong Presbytery has been added as a new area of responsibility for Andong station. Its 55 churches raise the total number served in this district to 352, plus an uncounted number of pioneer preaching points and prayer chapels in the three presbyteries. It is too large a field, actually, for this understaffed station.

I am still Principal of Kyung An Bible Institute and Chairman of the Board of Kyung An High School--but not for much longer. The missionary in the new day is rightly sensitive and a little on the defensive about such responsibilities. He is supposed to be a helper, not a leader. But if we mean what we say about turning power over to the Korean Church and its Committees and Boards, we have no real right to complain when, now and then, they turn around and draft us back for specific responsibilities.

Both institutions have been strengthened by organizational reforms. The High School, with its 555 students, 70% of whom are Christian (as compared with 65% last year), has improved its faculty and reorganized its system of accounting and finance. The Bible Institute, with just under 200 students, continues to be the major instrument of the church in

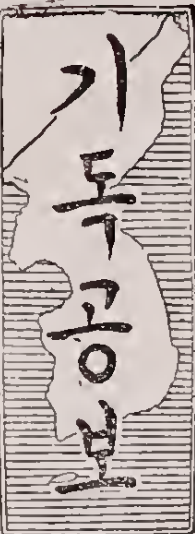
evangelizing the village. Bible Institute trained lay-evangelists, both men and women are the cutting edge of Christian ~~advance~~ here. They come from the villages, and, more important, they go back to the villages, and know better than any others how to speak to the villages for Christ. Bible Institute training of lay leadership in the churches, inadequate though its standards and equipment may be, is still the most effective stabilizing factor in a rural church which has, in some ways, grown almost too fast for its own good.

At the request of General Assembly's Committee on Ecumenical Relations I have written a small booklet in Korean, "What Is the Ecumenical Movement", which has been published by the Korean National Council of Churches and widely distributed. It is encouraging to note that the church in our area has not been split by the current "N.A.E.--Ecumenical" controversy, but is both gospel-centered and ecumenical-minded.

We have now been asked by the Cooperative Work Committee of the General Assembly to move to Seoul where I have been elected a professor in the Presbyterian Theological Seminary of the General Assembly. It will not be easy to leave Andong. We will forever be grateful for these years of preparation and training with the best of colleagues in the most challenging station in the most satisfying work in the world.

Respectfully submitted,

Samuel Hugh Moffett
Andong
May 21, 1959



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기독교공보

서울서 續開코 會務處理

總會長李昌珪牧師被選

第44總會

○ 서울총회 제44차 총회(10월 4-5일)는 4일 오후 7시 30분부터 5일 오후 12시까지 서울특별시 중구 동대문로2가 서울총회 본회관에서 열렸다. 총회에는 전국 각 교회에서 149명의 대표가 참석했다. 총회장은 노수환 목사(서울총회)가 재선되었다. 총회에서는 1959년 10월 24일을 기하여 서울총회 본회의를 개회한다. 총회에서는 1959년 10월 24일을 기하여 서울총회 본회의를 개회한다.

分裂의 背景

서울총회 제44차 총회(10월 4-5일)는 4일 오후 7시 30분부터 5일 오후 12시까지 서울특별시 중구 동대문로2가 서울총회 본회관에서 열렸다. 총회에는 전국 각 교회에서 149명의 대표가 참석했다. 총회장은 노수환 목사(서울총회)가 재선되었다. 총회에서는 1959년 10월 24일을 기하여 서울총회 본회의를 개회한다. 총회에서는 1959년 10월 24일을 기하여 서울총회 본회의를 개회한다.

分裂의 原因들

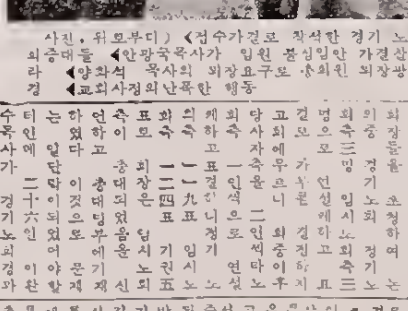
서울총회 제44차 총회(10월 4-5일)는 4일 오후 7시 30분부터 5일 오후 12시까지 서울특별시 중구 동대문로2가 서울총회 본회관에서 열렸다. 총회에는 전국 각 교회에서 149명의 대표가 참석했다. 총회장은 노수환 목사(서울총회)가 재선되었다. 총회에서는 1959년 10월 24일을 기하여 서울총회 본회의를 개회한다. 총회에서는 1959년 10월 24일을 기하여 서울총회 본회의를 개회한다.

任員不信任案深

京畿老會總代接受

會長無効시키는 方向

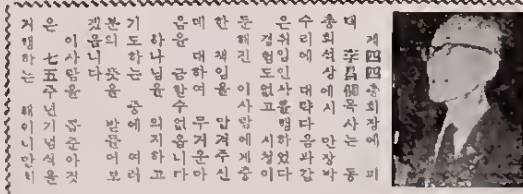
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교회인간의 眼

社說

서울총회 제44차 총회(10월 4-5일)는 4일 오후 7시 30분부터 5일 오후 12시까지 서울특별시 중구 동대문로2가 서울총회 본회관에서 열렸다. 총회에는 전국 각 교회에서 149명의 대표가 참석했다. 총회장은 노수환 목사(서울총회)가 재선되었다. 총회에서는 1959년 10월 24일을 기하여 서울총회 본회의를 개회한다. 총회에서는 1959년 10월 24일을 기하여 서울총회 본회의를 개회한다.



案通過

接受되자 키는方向에熱中

우리교회는 신천 회당이 개교된 후부터 이 교회의 발전에 힘써온 바 있다. 특히 이 교회의 확충을 위하여 많은 노력을 기울여 왔는데, 그 결과 신천 회당이 현재는 120여명의 성도가 있는 것으로 집계되고 있다. 이 교회의 확충을 위하여 많은 노력을 기울여 왔는데, 그 결과 신천 회당이 현재는 120여명의 성도가 있는 것으로 집계되고 있다.

七十餘年の傳統을 이어 祈禱中세운뜻을받들겠다

다들 알고 계시듯이, 이 교회는 창건된 지 70여년이 되었다. 이 기간 동안 많은 어려움과 고생을 겪어왔지만, 신앙의 전통을 이어오고 있다. 앞으로는 더욱더 세운뜻을 받들고 기도할 것이다.

盧前總會長的 教界反應極其冷淡

경남 교회의 동향은 매우 미관미답하다. 교회의 발전에 있어서는 소극적인 반응을 보인다고 평가된다. 이는 다양한 원인으로 보이며, 앞으로는 개선의 노력이 필요하다.

三軍士官學校 聯合禮拜

해군, 육군, 공군士官학교 학생들이 연합 예배를 시행하는 등 교내 분위기가 화평하고 있다. 이는 학생들의 신앙생활에 긍정적인 영향을 미친다.

成甲植牧師歸國

성남의 임목사(成甲植)가 최근 귀국한 것으로 알려졌다. 임목사는 장기간 해외에서 활동하신 후, 이번에는 고향을 방문하게 되었다.

會務報告

본 교회의 회계 보고서를 살펴보면, 수입과 지출이 균형 잡혀 있으며, 재정 상태가 안정적임을 알 수 있다. 이는 교회의 운영에 대한 책임감과 투명성을 보여주는 부분이다.

社會部記者

사회부 기자들이 교회를 방문하여 신앙생활을 취재했다. 이들을 통해 일반 사회에 교회의 현황과 사상을 알릴 예정이다.

請牒狀

본 교회의 청탁 사항을 정리했다. 교우님들의 애절한 호소와 기도를 받들어 적극 대처할 예정이다. 특히 어려운 상황에 있는 교우님들에 대해서는 특별한 관심을 기울일 것이다.

청년 찬송가

창간호 화양장 값 800환
총송장수 724장, 교독문 13문, 268면

청년 찬송가 추천의글

『청년 찬송가』는 젊은이들의 신앙생활에 적합한 찬송가들을 모아 엮었다. 이 찬송가는 쉽고 아름다운 멜로디와 감동적인 가사를 특징으로, 청년층의 영혼을 감동시키고 신앙의 열정을 높여 줄 것이다.

遂出刊

16版호 화양장 값 800환

Newspapermans Exploration of the NAKED AMERICA

이 책은 미국의 현실을 생생하게 보여주고 있다. 미국의 진면모를 알기 위해서는 이 책을 꼭 읽어야 할 것이다.

美國

이 책은 미국의 다양한 문화를 소개하고 있다. 미국의 역사, 문화, 그리고 사람들의 생활 방식을 상세히 다룬다.

社會部記者

본 교회의 소식을 전해드립니다. 교우님들의 건강과 행복을 기원합니다.

獨裁會長

민주주의의 발전은 사회의 진보와 함께 이루어진다. 그러나 독재적인 권력은 사회의 발전을 저해하고, 국민들의 자유와 권리를 침해한다. 우리는 민주주의의 가치를 지키고, 독재적인 권력을 견제할 것을 촉구한다.

월취기념강당준공

우리 교회의 발전을 위하여 설립된 월취기념강당은, 지난 10월 15일 준공되었다. 이 강당은 교인들의 영양과 교육에 크게 공헌할 것으로 기대된다.

기독교신학대학서봉헌식거행

기독교신학대학은 10월 15일 서봉헌식을 거행하였다. 이 자리에는 교직원, 학생, 그리고 사회 인사들이 참석하여, 대학의 발전과 사회에의 공헌을 기원하였다.

독립의정

독립의정(獨立議定)은 민족의 자주독립을 위한 중요한 결의이다. 우리는 이 결의를 철저히 이행하고, 민족의 자유와 독립을 쟁취할 것을 다짐한다.

急進進展

우리 운동은 급진적으로 발전하고 있다. 우리는 더 많은 국민들을 조직하고, 사회의 개혁을 위한 투쟁을 계속할 것이다.

목사總會報告

목사총회에서는 지난 한 해의 활동을 보고하고, 앞으로의 계획을 발표했다. 특히 청년층의 영양과 교육에 중점을 둘 예정이다.

雉岳山人

雉岳山人의 문필은 깊은 사색과 감정을 담고 있다. 그의 글은 독자들에게 많은 영감을 주었고, 문학계에서 높은 평가를 받고 있다.

救護金品本社寄託

본회는 구호금품을本社에寄託하여, 어려운 이웃들에게 지원하고 있다. 여러분의 헌금이 사회의 발전에 크게 공헌할 것이다.

忠信教育七

忠信教育은 민족의 전통을 계승하고, 인격을 함양하는 데 중요하다. 우리는 이 교육을 통해, 건전한 국민을 길러낼 것이다.

洛陽高等學校

洛陽高等學校는 교육의 질을 높이기 위하여, 다양한 과목을 개설하고 있다. 학생들의 학업 성취를 지원할 것이다.

기드온연맹창립

「스위니」總務15일來韓. 기드온연맹은 세계적으로 활동하고 있는 기독교 단체이다. 우리는 이 연맹을 통해, 전 세계의 기독교인들을 연결할 것이다.

青年찬송가

青年찬송가는 청년층의 영양을 위한 찬송가이다. 이 찬송가를 통해, 청년들이 하나님께 감사하는 마음을 표현할 수 있을 것이다.

教會名稱變更公告

本會名稱變更公告. 本會가 大邱南成教會로 변경되었습니다. 이 변경은 본회의 발전을 위하여 이루어진 것입니다.

新入生募集

新入生募集. 本會가 1959년 10월 15일까지 신입생을 모집합니다. 교육 기회를 원하는 분들의 신청을 환영합니다.

한국기독교대학

한국기독교대학. 이 대학은 기독교의 가치를 교육하고, 인재를 길러내는 데 중점을 둡니다. 여러분의 지원이 필요합니다.

講台社金正賢

講台社金正賢. 이 책은 기독교의 교리와 실천에 대해 깊이 있게 다루고 있습니다. 신앙생활에 많은 도움이 될 것입니다.

超教派福音傳道者

超教派福音傳道者. 이 단체는 교파를 초월하여, 복음을 전파하는 데 노력하고 있습니다. 여러분의 동참을 부탁드립니다.

金英徹

金英徹. 이 책은 기독교의 역사와 교리를 소개하고 있습니다. 신앙의 기초를 다지기 위한 좋은 자료입니다.

성명서

성명서. 본회의 활동을 지지하고, 후원하는 분들의 이름을 기록합니다. 여러분의 헌신이 사회의 발전에 크게 공헌할 것입니다.

公告

公告. 본회의 중요한 결정사항을 공지합니다. 모든 회원들이 이를 숙지하고, 적극적으로 협력할 것을 당부합니다.

그리스도인의信仰

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續開劈頭四個條聲明採擇

總神校長署理桂博士任命 基督教解放十年史는修正發賣키로

九月二十九日(禮拜日)下午三時三十分(即九月二十二日)在總神學校禮堂舉行全體大會。由桂博士報告「基督教解放十年史」修正發賣키로。並採擇聲明四條。其要如下：

一、(1) 總神學校(總神) (2) 總神學校(總神) (3) 總神學校(總神) (4) 總神學校(總神)

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선교 75주년 기념식 임수



선교 75주년 기념식은 9월 27일(일) 오후 2시에 총신교회에서 거행되었다. 이날은 총신교회의 창립 75주년을 기념하여 많은 교인들이 참석하여 축하를 하였다. 기념식은 총신교회에서 거행되었다. 이날은 총신교회의 창립 75주년을 기념하여 많은 교인들이 참석하여 축하를 하였다.

美南長老會宣敎部聲明

美南長老會宣敎部聲明... (Text regarding the Southern Baptist Convention's Department of Christian Education statement.)



總會神學 署理就任

總會神學 署理就任... (Notice regarding the appointment of a substitute for the General Assembly's Theology Department.)

就任辭

就任辭... (Resignation notice.)

서울大學基督教 同門 淸목예배

서울大學基督教 同門 淸목예배... (Notice for a church service at Seoul University.)

가을잔치개회

가을잔치개회... (Notice for an autumn banquet.)

週間隨想

週間隨想... (A weekly reflection or thought piece.)

獨裁會長

獨裁會長... (An article or commentary on the topic of a dictatorial president.)

泰國傳道急速進展

泰國傳道急速進展... (Report on the rapid progress of missionary work in Thailand.)



泰國傳道急速進展... (Continuation of the report on missionary work in Thailand.)

잇순대의 制定

잇순대의 制定... (Notice regarding the establishment of a committee or organization.)

八일선교기념예배

八일선교기념예배... (Notice for an 8th day of mission commemorative service.)

월취기

월취기... (A notice or announcement.)

감리교신학

감리교신학... (Notice regarding Presbyterian Theology.)

총회장 「푸아」 목사總會報告

총회장 「푸아」 목사總會報告... (Report from the General Assembly's president, Pastor Puah.)

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THE KOREA TIMES

The Weather

Seoul and its vicinity—
 Cloudy with occasional rain.
 Northeasterly and south-
 easterly winds, Low 68 F.;
 High 79 F.

No. 2804

Seoul, Thursday, July 2, 1959

Telephone 3-5505

Yang Appeals For More U.S. Economic Aid

WASHINGTON, June 30 (UPI)—Korean Ambassador Yang You-chan appealed today for more U.S. economic aid for the Republic of Korea, with greater emphasis on building industries.

Yang spoke on the use of counterpart funds—local currency generated by sale of American aid goods—at a meeting of the International Economic Policy Association. The private association's meeting was attended by high U.S. government officials and many diplomats.

Undersecretary of State C. Douglas Dillon praised Korea as an example of a country making good use of counterpart funds for economic development.

Yang reviewed what he called "spectacular progress" made in Korea's recovery with \$1,302,000,000 in U.S. economic aid since the devastating Korean War.

Turning to the future, he presented a four-point statement of the Korean government's position and needs:

"First, we urge an acceleration of the implementation of those approved projects now completed, in terms of planning and engineering, and on the desks of the Development Loan Fund agency.

I was elated when I signed recently the agreement for the beginning of the vast new hydro-electric power project so badly needed in my homeland.

"Second, I cannot stress too strongly our continuing need for broad economic aid. Any reduction now in the amounts of economic support as a whole would handicap seriously our national stability and hence our total national defense posture. Unwise or hastily considered restrictions now in the total aid program could turn back the clock of economic progress in Korea.

"Third, we need a continuation of the surplus commodities program to provide stability in the area of consumer consumption and, not incidentally, to continue to generate counterpart funds.

"Fourth, a U.S. government pointed out recently in a memorandum to Alexander MacFarquhar (regional representative for the Far East, United Nations technical assistance) we are eager for more research equipment and tools, scholarships and fellowships programs—especially in the field of atomic energy, and for assistance

(Continued on Page 3)

Lee Sends Cables to Moore and Johnson

Lee Ki-poong, chairman of the Korean Olympic Committee, has sent cables to Preston Moore, national commander of the American Legion, and Kellum Johnson, president of the American Amateur Athletic Union, supporting their fight against the recent International Olympic Committee's action to oust the Republic of China from Olympic games.



GEN. Decker, left, relinquishes the colors of the commands to his successor, Gen. Magruder, during change of command ceremony yesterday.

Gen. Decker Awarded Highest Military Medal; Leaves for U.S.

Gen. George H. Decker left for U.S. yesterday afternoon with Korea's highest military order on his breast, awarded by President Syngman Rhee for his distinguished two-year service in Korea as commander-in-chief of the United Nations Command.

Earlier in the morning, U.S. Army vice chief of staff designee turned over to Gen. Carter B. Magruder his triple command of Eighth U.S. Army, U.S. Forces Korea and United Nations force in a formal military ceremony at UNC Headquarters.

After transferring the colors of the three commands to his successor, Gen. Decker declared: "Today the U.N. forces con-

Japan Assumes Responsibility For Air Control

TOKYO, July 1 (UPI)—Japan assumed control today of all air traffic over the nation.

The air control center at the U.S. Johnson Air Base near Tokyo, which for 12 years has been operated by the U.S. air force, was turned over to the Japanese civil aviation bureau.

The bureau therefore assumed responsibility for control of all planes flying Japan's 11,000 miles of domestic airways.

Air control at Tokyo International Airport had been transferred to the Japanese earlier.

tribute to the security of this nation and to the deterrence of further Communist aggression."

The new UNC/USFK/8th Army commander, Gen. Magruder, then announced his three basic principles for his future actions—first, the ever-present threat of a renewal of hostilities, second, cooperation with allies, and third, the hospitality of the Korean people.

Just prior to taking over the triple command, Gen. Magruder received his fourth star, promoting him to General of the U.S. Army from the departing UNC commander.

The change of command ceremony was attended by Vice President Chang Myun and numerous Korean officials and foreign diplomats as well as military leaders.

Gen. Decker, shortly before his departure, was conferred the Order of Military Merit Taeguk with Gold Star, Korea's highest medal for military servicemen, by President Rhee at Kyungmu Dae.

In a ceremony attended by the State Council members and many Korean and U.S. military leaders, the President read the citation, which said in part:

"In the position of internationally significant responsibility Gen. Decker has exhibited rare qualities of statesmanship which have immeasurably contributed to the continuing military and economic development

(Continued on Page 3)

Democrats Boycott Liberal Oath-taking

House Democrats yesterday walked out of the House, boycotting the oath-taking of the two newly-elected Liberals, Kim Sung-tak from Ulsan and Lee Chong-jun from Wolsung.

The Democratic boycott came in the wake of the charges by Rep. Yu Sung-ikwon (Dem.)

that the two Liberals were returned by dint of "surreptitious police interference" with the June 23 partial re-elections in the two areas.

In the meantime House voted down 93-59 the carry-over Democratic motion for a House investigation of the distributor of a controversial article by Robert Welch, which allegedly slandered the minority party.

Later the session heard reports on the partial re-elections in Wolsung, Kyongsang Pukto, from two solons on an informal House observation team there.

Rep. Yu Sun-shik (Lib.) firmly asserted there was no "illegality or police interference."

Rep. Kang Yong-hun (Dem.) countered Yu, saying that there was "invisible" police action aimed to ensure a Liberal victory.

The bipartisan observation team assigned to Ulsan will make reports today.

Liberals Plan To Counter Dems Offensive

Parliamentary Liberal leaders yesterday morning held a caucus to hammer out measures to counter expected Democratic offensives against several government officials.

Although they retracted it Monday, the Democrats are reported to be waiting for the "tactical" moment for opening an effective non-confidence drive against Home Minister Choi In-kyu.

Democratic strategists count on the possibility that those recalcitrant House Liberals who suffered a fatal blow in the Ulsan reelection while supporting twice unsuccessful non-nominee candidate Chung Hae-yong as well as others in the majority party who are personally unhappy with the Home Minister may join in the Democratic non-confidence campaign.

However, the rebellious Liberals are not likely to throw stones against the Liberal solon-Home Minister, in view of Speaker Lee's strong exhortation at the recent National convention against internal factionalism.

The Democrats are reportedly moving to brand non-confidence on and unseat Foreign

(Continued on Page 3)

Unification Party Chief to Run in '60 Election

Rep. Kim Chun-yon, head and sole representative in parliament of the Unification Party, yesterday declared he will enter the race for vice presidency in the 1960 elections.

Kim said he will support President Rhee as presidential candidate.

Rhee Monday hand-picked Speaker of the House of Representatives Lee Ki-poong as his running mate.

However, the Unification Party chief, who was once a member of the five-man supreme committee of the Democratic Party, said he "unilaterally" decided to run behind President Rhee.

ICRC Studying Unofficial 'Parts' Of Completed Japan-Red Accord

GENEVA, June 30 (UPI)—The marathon repatriation negotiations moved into a muddled but final phase today as International Committee of the Red Cross officials admitted they were studying unofficial "parts" of the completed Japanese-north Korean Red Cross accord.

Informed sources said they did not expect the ICRC to announce any decision before next week on whether or not to accept the watered-down "advisor's" role outlined in the accord.

JRC insistence on prior ICRC approval before signing the repatriation agreement has annoyed both the north Koreans and the ICRC—for different reasons.

The north Koreans only accepted nominal ICRC participation because of stubborn JRC insistence. As far as they are concerned, now the text has been completed, it is up to the JRC to take care of the ICRC and fast.

North Korean spokesman Ok In-sup made this clear when he revealed his delegation leader

Lee Il-kyung had visited the JRC delegation Saturday and demanded final signature on Monday.

The JRC refused. The ICRC, well aware of violent south Korean opposition to repatriation, is not happy about being forced by JRC tactics to give a put-up-or-shut-up answer on the spot.

The all-Swiss humanitarian organization would much prefer to take its decision once the very real ROK-Japanese tension had subsided. And to achieve that goal, all parties—Japanese and north Koreans and south Koreans—would have to leave Geneva.

But the JRC delegation had chosen to remain in Geneva. Ever since the Japanese and north Korean Red Cross delegations reached their compromise accord June 10, the ICRC has firmly said it was not going to be stampeded into accepting participation in the operation just to please the Japanese.

The JRC, apparently cautioned by the frankly non-committal

(Continued on Page 3)

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EDITORIAL

Liberal Nominations

The Liberal Party, at its 9th national convention Monday, nominated President Syngman Rhee and House Speaker Lee Ki-poong as candidates for presidency and vice-presidency in the 1960 elections. The Liberal nominations are far from surprising to the ordinary people. Perhaps the party had no alternative.

Since presidential elections signify possible change of the chief executive, however, the people are likely to look forward to innovation of government in general through elections of a new president and a vice-president. Thus, what concerns the people now is whether the present president, who has served for three consecutive terms to date, will be able to remove various difficulties the nation faces presently and to effect a novelty in the administration.

Naturally, we are not unaware of the distinguished services President Rhee has rendered to this young republic. We rightly give President Rhee credit for his outstanding diplomacy toward foreign nations, his immovable anti-Communism, his resolute policies toward Japan and what else.

Still, we feel that the current circumstances, on the other hand, urgently requires a change in the administration. The rural economy is deteriorated, medium and small industries are rendered inactive, jobless persons are prevalent, social morals tend to decadence and criminal cases are on the increase. Likewise, the political world is fraught with improprieties, artifice, antagonism and illegalities while citizens appear to be becoming less amicable and faithful to their fellowmen.

Furthermore, the Liberal Party, of which President Rhee has been the leader, has so far made a number of serious errors, among them the constitutional amendment troubles in

1953, overt intervention of authorities in local elections, rigged elections in general elections, oppression of freedom of the press and restrictions on local autonomy during the Dec. 24 imbroglio and suppression of political parties through invocation of military government ordinances 55 and 83.

These infamous events may have been against the will of President Rhee. However, our sagacious president, we trust, realizes that these events definitely are not examples of an administration dedicated to construct a democratic republic and consolidate the national foundation.

Splendid rally cries and party platforms are not representative of democratic elections, which are the backbone of democratic institutions. Nor can democratic elections be achieved by dint of powers. Democratic elections instead must be such as to eschew abuse of powers. They are not designed to demonstrate government powers, but are meant to effect strong and healthy government.

All in all, such a maladministration must be due to a failure in personnel administration. It seems to us that those in power, because of their erratic eagerness for fame coupled with blandishments, are wont to undermine the president's prestige and eventually damaging the national interests.

The phase of the nation being as such after more than a decade since the founding of the nation, the general public is anxious to see a change in the administration. In this respect, it is sincerely hoped that President Syngman Rhee will be resolute enough to reach a judicious decision. The ruling Liberal Party should realize that it faces an enormous task at this moment.



LECTURE by visiting American Professor of history Donald W. Treadgold on "Modern Russian and Soviet History," Korea Research Center, near Sudaemun (West Gate), 10-12 a.m. today.

LECTURE by visiting British Professor of Far Eastern studies G.F. Hudson on "World Situation since the World War II," Seoul National University auditorium, 4 p.m. today.

CONCERT by Seoul Philharmonic Orchestra, Municipal Theater, 8 p.m. today. Program includes "Koyagum" (Korean traditional instrument) Concerto by Kim Tong-ahn.

ROTARY CLUB MEETING, Dynasty Room, Bando Hotel, 12:30 p.m. today.

EXHIBIT of paintings by children, Korea Information Center, daily through July 7.

East Asia in World History

By Prof. Hudson



Hudson

There are two kinds of history: the intensive and the extensive. At one end of the scale are the countless small special fields in which historians, it has been said, are forever getting to know more and more about less and less; at the other is the total history of mankind seen as a single whole, the perspective of world history. There are many specialist historians who deride any attempt to construct a world history, only through the most minute investigation of historical evidence, they say, can there be any real history and broad generalizations about epochs of civilization do not deserve the name, however attractive they may appear as enunciated by the philosopher, journalist, or poet. It is true indeed that there are many pitfalls in the quest for patterns in history and it is only too easy to work out a scheme a priori and then disregard all facts which do not fit in with it. But if there is no endeavour to construct large-scale as well as specialist histories, we are left only with a chaos in which, as the English proverb has it, we cannot see the wood for the trees. The attempt must therefore be made, but always with humility and a due deference to the learning of specialists, for the generalities of the would-be world-historian, like the hypotheses of natural science, can never be more than provisional—to be discarded or modified whenever particular facts are found to contradict them.

My aim in this lecture is to consider the history of East Asia in the context of world history, as a part of world history comparable with other parts. In using the term "East Asian"—or Far Eastern as is the more common usage in my country—I have already indicated that my approach is a regional one. I attach primary importance to geographical regions as factors making for the divergence of basic forms of civilization under conditions of relatively undeveloped transport and communications such as have prevailed throughout the world until very recent times.

In each of the great natural regions of the world a distinct tradition of basic civilization has been evolved. In the Old World I would recognize four such regions of original higher civilization. The oldest in point of time is the Middle Eastern comprising the river valleys of the Nile and Euphrates with the adjoining lands of Syria, Palestine and Arabia. To the west, or rather north-west, of it is Europe, which as a homeland of civilization in ancient times consisted essentially of Greece and Italy, the oldest centre of developed culture being in the island of Crete. To the east the Middle East region is the sub-continent of India in which the oldest area of higher culture was in the basin of the Indus. Further east again is the East Asian region in which the oldest area of higher culture was in the basin of the Yellow River in North China. Each region thus had one or two key areas

in which the characteristics of its civilization were specialized and from which it spread in course of time to other areas which often became as important as, or even more important than, the earlier centres.

All these forms of civilization arose on the basis of a set of economic innovations which included intensive agriculture, the domestication of animals both for food and transport, the working of metals, the use of timber, brick or stone for the construction of buildings, boats with oars or sails, and some kind of writing and time-reckoning by means of calendar. Taken together, these advances in technology, which appear for the most part to go back to the fifth millennium B.C., established a material way of life which differed enormously from the primitive cultures of hunters and food-gatherers, which went before it, but was not fundamentally modified by the subsequent developments of human civilization until about 200 years ago. Over some fifty centuries, wherever civilization existed, one could find the same basic material conditions of life as can be recognized from archaeological exploration for Egypt or Sumeria before 3,000 B.C.—a more or less dense population of peasants living by subsistence agriculture and a smaller population living in towns and sustained by handicraft artisan production with commerce depending on human or animal carriers by land and large or sailing ship by water. On this fairly constant material base developed the most varied forms of social and political organization, religion, philosophy and the arts. The differences which at any time distinguished the civilizations of the Middle East, Europe, India and China or successive epochs of each civilization are immense, but they do not in the perspective of history before about 1,700 correspond to comparable differences in material culture. It is only in the eighteenth century, beginning in north-western Europe that we begin a fresh development of civilization of which the main feature is a rapid advance in technology and transformation of the material conditions of human life.

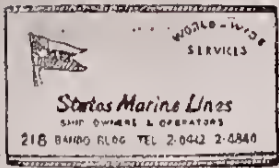
It has been natural enough for sociologists deeply impressed by the changes which have ensued on the so-called industrial revolution, first in Europe and then throughout the world, to sum up the history of mankind as a series of economic stages, regarding all other cultural phenomena as of minor importance or even as a mere superstructure determined in all essentials by the economic base. Most historians today, I think would agree that the economic conditions of a civilization set limits to its potentiality and are of great significance for understanding any of its manifestations.

But this is not the same thing as to say that they can all be reduced to an economic sequence or that they can be inferred from a given type of economy. Very various cultural phenomena are compatible with the same or closely similar economic conditions. Moreover, our normal valuations with regard to past are entirely different for the material and the spiritual aspects of a civilization. We can definitely classify levels of technology into higher and lower, and the lower, belonging to the past, have no longer a value for us beyond their interest as links in an economic sequence because they have been superseded. We may be interested in the varieties of the

sailing ships of former times, but they are no longer of use to us, because we now cross the seas in steam or oil driven-ships or in aeroplanes. But works of art cannot be classified in such sequences because some of the arts which we recognize as the greatest and which gives us the most satisfying aesthetic experience was produced in remote ages of the past; even if we are enthusiasts for the artistic achievements of our own time, we do not regard them as having replaced the art of early epochs and deprived it of all value for us. The Parthenon of Athens, a Chinese Shang bronze, a Gothic or Gupta statue, a painting by Raphael or Ma Yuan—all these make their appeal to us as works of art irrespective of the time or place of their production, and yet the time and place, the cultural conditions of their creation, are essential to their particular quality in each case, so that we could not mistake one for another; they are monuments of their respective civilizations, as infinitely varied as the personalities of human beings.

While rejecting, however, the conception of world-history as a unilinear progress by stages economically determined, I would not accept either the idea of an organic life-cycle of civilization which is characteristic of the world-historical theories of Spengler and Toynbee. The notion that each civilization is not only separate and unique, but has its inevitable decline and death as well as its growth and efflorescence seems to me to be based on an unsound biological analogy which does not accord with the observable facts of continuity in history. There have, of course been periods of regression and catastrophe in the history of each civilization, areas once of cardinal importance which have become marginal or derelict, and great cities now represented only by ruins; it is nevertheless impossible to find breaks in continuity which can be compared to the death of an individual animal organism. Even the examples which might seem best to illustrate the mortality of cultural traditions—the overthrow of the native societies of Central and South America by the European invaders in the sixteenth century—do not go far enough for the indigenous peoples of Mexico and Peru have shown themselves very much alive in our own time. As for the civilization of ancient Greece and Rome, which is Professor Toynbee's view is an extinct one, its persistence in Europe both through conscious literary tradition, and through continuities of language, custom and institutions has been far too great for the idea of its demise at any point of historical time to have any significant meaning. What can rightly be said is that in any great tradition of civilization there are certain tendencies towards rigidity and immobility, and in that in so far as these tendencies prevail we have an inertia and loss of creative impulse which makes it natural to speak of such epochs as degenerate. Even in these cases, however, the reality is not so ample as it may appear. It may be precisely the perfection of achievement, the very success of an institutional system or an ideology in solving the problems of a society which renders it slow to change while inner tensions and instability may dispose it towards innovation. I shall return presently to this theme in connection with the civilization of China.

(To be Continued)



THE KOREA TIMES

The Weather
Seoul and its vicinity—
Cloudy and rainy intermit-
tently. Northeasterly winds.
Low 68 F.; High 76 F.

No. 2805

Seoul, Friday, July 3, 1959

Telephone 3-5505

In Southeast Asia:

U.S. Air Force Asks for Fund to Expand Air Bases

WASHINGTON, July (AP)—The U.S. Air Force has told Congress there is a long-range need for 16 air bases and installations from Japan to the Philippines used to support missile and tactical air defenses off mainland China. It asked \$25,297,000 for new construction work.

On censored testimony before a House appropriations subcommittee on military construction made public Wednesday, Air Force planning and operations officers also:

1. Declared there is continued need for tactical type aircraft for use in the event of either general or limited wars or for any emergency operations which may arise in Southeast Asia.

2. Disclosed that U.S. tactical fighters are on a 15-minute alert and that fighter-interceptors used for defense purpose are on a 5-to-10-minute alert in the area.

3. Said F-100 jet fighters "have targets assigned which they are capable of striking with atomic weapons" from Clark Air Force Base in the Philippines.

4. Told the subcommittee a tactical missile unit is maintained in Korea in addition to using Osan and Kunsan air bases for rotating tactical forces from Japan. Said aircraft on the Korean bases are on the alert with "weapons ready to go."

5. Said a tactical missile unit is being maintained on Taiwan.

6. Asked Congress to authorize \$9,916,000 for a new missile

site on Okinawa that will be planned and ready for construction by next February.

Col. E. R. Jackson of the Air Force directorate of civil engineering and Lt. Col. H. F. Simmons, directorate of operations, testified that bases will be needed "into the foreseeable future" at Misawa, Itazuke and Wakkanai air bases in Japan; Osan and Kunsan bases in south Korea; Clark air force base, Philippines; Iwo Jima air base; Wake Island, and the strategic Air Force's Andersen air force base on Guam.

Besides the missile installation on Okinawa, the Air Force asked funds for these other installations in the Ryukyus: \$148,000 for Yuza Dake air station; \$103,000 for Naha air base; \$17,000 each for recreation workshops at isolated outposts on Okino Erabu, 57 miles north of Okinawa in the China Sea, and Kume Shima, 60 miles from Okinawa, and \$167,000 for

(Continued on Page 4)

Chief Judge Kim To Handle Suit Filed by Daily

The Seoul Court of Appeals yesterday assigned Chief Judge Kim Chi-geol and two associate judges to examine the administrative suit filed Monday by the Kyunghyang Shinmoon.

Judge Kim's three-man court also will examine the daily's request for the temporary suspension of the government's June 26 suspension order of its publication license.

Publisher Han Chang-u of the daily had filed the request with the court for the immediate continuation of publication.

DEFENSE CHIEF COMMENTS ON AERIAL CONTROL

Minister of National Defense Kim Chung-yul declared yesterday the transfer of operational rights of the Tokyo Aircraft Control Center does not mean an infringement of Korean territorial sky.

Minister Kim, formerly Korean Air Force Chief of Staff, said that the air control center located at Johnson (U.S.) Air Force Base near Tokyo is nothing but an aeronautic service establishment which furnishes planes flying within its boundary with weather data and other necessary information.

Korea will not allow Japanese control of the Tokyo ACC to cause aerial infringement, Kim continued.

The defense minister made it clear, however, that Korea plans to establish new air routes from Korea to Okinawa and Taiwan outside the zone under control of the Tokyo center.

Minister of Transportation Kim Il-whan said yesterday there will be no trouble in overseas flights of Korean civil airplanes although the air control center in Johnson Air Force Base in Tokyo was turned over to Japan by U.S. authorities.

"The Flight Information Region (FIR) in each country has only the aim to prevent air accidents through air-ground communications, but is not aimed at defending the right of

(Continued on Page 3)

Lennitzer Sworn In As Chief of U.S. Army

WASHINGTON, July 1 (UPI)—Gen. Lyman L. Lennitzer, former United Nations and United States Far East Commander, was sworn in today as Chief of the U.S. Army, succeeding Gen. Maxwell D. Taylor, another former commander-in-chief in the Far East.

Democrats Register Non-Confidence in Choi

Parliamentary Democrats yesterday again introduced a non-confidence call in Home Minister Choi In-kyu. The same motion was first registered June 26 on charge of "police interference" with the June 23 partial re-elections, but it was retracted Monday for "tactical reason."

Voting will take place today, but there is little chance for the Democrats to get a majority vote.

Rival Groups in Dem Party Seek Compromise

The dissident rival factions of the Democratic Party appear to be seeking a compromise on who should become party candidates for the presidential and vice-presidential elections next year.

Democratic nomination is to be held at the party's national convention slated for October, and Rep. Chough Pyong-ok, present party boss, and Vice President Chang Myun are known as strong contenders for the party nominations.

Democratic spokesman Rep. Cho Chae-chun yesterday said leaders of the two rival factions had tete-a-tete to bring about "a possible accord" on the problem, even before the June 29-30 Liberal national convention, which suddenly nominated President Syngman Rhee as Liberal presidential candidate who in turn hand-picked Speaker of the House of Representatives Lee Ki poong as his running mate.

The Democratic spokesman said that Chough and Chang would be running mates if a compromise is reached.

Earlier it was speculated that in case Chough is named as the minority presidential candidate, Chang would take prime ministership, or vice versa.

(Continued on Page 3)

JRC Delegates on Sightseeing Tour

GENEVA, July 1 (UPI)—Three of the four Japanese Red Cross representatives left Geneva today for their first break in months in an indication the repatriation negotiations were marking time until next week.

Vice President Yoshisuke Kasai flew to Brussels and Busabro Tagaki and Seiji Ota went to London for sightseeing.

JRC foreign affairs chief Matsutaro Inoue may be going to Brussels also, his aide said.

They are all due back in Geneva later this week.

Observers see the Democrats' hope for rounding up enough votes from recalcitrant Liberals to form a majority to be dim.

Another motion designed to put Foreign Minister Cho Chung-whan under a non-confidence voting is expected to be filed this afternoon, followed by a motion for a House recommendation to oust Director of the Office of Public Information Chun Sung-chun.

Meanwhile, the legislature heard first hand reports on the atmosphere in Ulsan, Kyongsang Namdo, during the June 23 partial re-election from two members, each from the Liberal and the Democratic parties, on an informal parliamentary observation team.

The observation team had reportedly suspended its inspection mission in the wake of the Democrats' protest against the police interception of the parliamentary observers who tried to get inside polls.

In the face of the Democratic charge of police interference, Liberal speaker Rep. Kim Sun-wu admitted that there were some policemen recruits in the area, but he explained that it was purely to check expected "violence" between supporters of the two essentially Liberal candidates, nominee Kim Sung-tak and non-nominee Chung

(Continued on Page 4)

Minister Kim Predicts Doom Of Japan Plot

GENEVA, July 1 (UPI)—ROK Minister Kim Yong-shik today, predicted the "doom" of the Japanese repatriation plan as it is formulated now.

Kim said: "The Japanese public ought to be disillusioned. They ought to be warned that the Japan-north Korea agreement is phoney because it cannot be implemented as it is formulated now. In fact the whole project is doomed."

The ROK head envoy in Geneva recalled that he had predicted what he calls "the present Japanese dilemma."

He explained: "Technically it would be possible to carry out the repatriation plan without International Committee of the Red Cross (ICRC) participation. But this solution would create a very ugly situation for Japan after the repeated statements on the necessity of ICRC participation."

"And meanwhile it has been recognized even by the Japanese Foreign Minister in Tokyo that the ICRC attitude is very cautious."

Kim concluded, "The Ja-

(Continued on Page 3)



THE SCENE of rain disaster in Yongdungpo, the Three persons were buried at the spot marked X in collapse of a house. (Story on Page 3)

Yang Urges U.S. To Equip Korea With Modern Arms

WASHINGTON, July 1 (UPI)—Korean Ambassador Yang You-chan said in an interview here today that south Korean armed forces should be equipped with modern offensive weapons and be assisted in a war of unification against Communist north Korea.

This would not touch off World War III, he said.

Yang's statements echoed the call to arms made by Republic of Korean President Syngman Rhee in an interview last week. At that time the U.S. government reiterated its opposition to the use of force in achieving Korean unification.

The ambassador said, "The Republic of Korea will not unilaterally start a fight without the approval of the United States, which is helping us so much."

But he appealed for public support of his government's contention that leaving Korea divided is a greater danger than opening a limited war of unification.

Yang said he doubted that south Korea would need the help of Chinese Nationalist forces.

East Asian World History (2)

By G. F. Hudson.

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EDITORIAL

A Word to Democratic Party

At the plenary session of the House of Representatives Wednesday, some 60 Democratic and independent representatives walked out, boycotting the oath-taking of two representatives who had recently been elected in re-elections.

We are not necessarily in agreement with those who claim that these opposition members committed an impropriety in neglecting the National Assembly Law when they walked out instead of seeking lawful approaches. The people at large are not satisfied with the re-elections in the Wolsung B and Ulsan B constituencies any more than the opposition lawmakers are. The minority party presumably was in a quandary. However, we are prompted to give a piece of advice to the minority party: that opposition House members depart from their prolonged moral relaxation and meet the confidence and expectations of the people.

It is well-known that the opposition has been brilliantly struggling to protect the civil rights of the people, especially during the so-called December political troubles. It is true that the people have seen a sort of superb pathos in the long fight of the minority party against the majority party. The people in fact have put their hope for political development in the trust of the minority party.

Still, it is doubtful whether the behaviors of Democratic Party members have been such as to fulfill the expectations of the people. To the disappointment of the man in the street, the Democratic Party has exposed its unseemly intra-party conflicts to the general public, and has failed to launch an effective struggle against the ruling party.

The Liberal Party has

made capital out of its position as the governmental party and has taken the initiative in the political world. The Democratic Party, on the other hand, has been incoherent and passive in its political strategies against its rival party.

What is more, though it may be only a trivial matter, the Democratic members of the House have joined governmental party members in unanimously voting to transfer their vehicles from private classification to "official" classification so that they are now exempted from taxation. We doubt the sincerity of the opposition lawmakers, and even feel that they have revealed their naked political character to the people. Thus, the people cannot help but wonder whether the Democratic Party will be able to maintain its integrity when it takes the helm of the state in the future.

There is no denying the fact that the people's expectations toward the Democratic Party are attributable to the repeated political blunders of the governmental party, rather than to any constructive platform or pledges by the Democratic Party. It is natural that the people feel disappointed in the Democratic representatives' selfish moves over trivial matters. The Democratic Party should not and cannot win the acclaim of the people merely by such non-constructive means as political brawls against the party in power.

Reviewing the past record of political struggles, the people can scarcely notice any tangible and constructive effect in the opposition party's counter-attacks against the administration over such events like the December 24 troubles and the application of U.S. Military Ordinance 88. It is not that we are not cognizant of the disadvantages the opposition party must work under.

However, the Democratic Party should move heaven and earth at this stage to solidify the unity of the party and to win the confidence of the people by devising and pursuing new and steadfast policies.

The opposition party should bear in mind the truth that the people are an impartial and harsh judge on political matters. The people feel keen antipathy toward political incompetence and negligence, the same as they are lavish in acclaiming political merit. These bitter words are meant to encourage the opposition party since we are aware that the people still have much to expect from the opposition.

According to Professor Toynbee it is the nature of every civilization to culminate in a universal political empire—universal, that is to say, for the territorial range of the civilization itself—and a universal religion. We can indeed observe in each region from the times of early growth trends towards unification and uniformity. There are always also present, on the other hand, factors making for diversity and disintegration, and these should necessarily be regarded simply as phenomena of collapse in a civilization, for they normally result in new growth and significant cultural variations. The broken imperial unity is usually reconstituted after a while, though often with quite a different focus and territorial scope, so that there is over a long stretch of history an alteration, irregular yet following a kind of rhythm, of great empires and relatively small states. This may be illustrated from the histories of main regions of civilization previously mentioned. The Middle East, which was the pioneer of civilized life in the valleys of the Nile and Euphrates, was also the first to show examples of large-scale imperial unity; the Assyrian empire was already a political creation on a grand scale comprising Iraq, Syria, Palestine and Egypt, and the Achaemenid Persian empire which succeeded it after an interval was more than twice the size extending from the Aegean Sea to the Indus. This unity disintegrated after the conquests of Alexander of Macedon, but the eastern half of it remained intact as a kingdom, under first the Parthian Arsacids and then the Persian Sassanids, for over eight centuries; then the empire of Darius was reconstituted in a new form by the Arab Caliphate of the Omayyad and Abbasid dynasties, the former ruling from the north-west borders of India westward round the eastern and southern coasts of the Mediterranean as far as Morocco. This unity again broke up, but was largely restored later on by the empire of the Ottoman Turks, which had its centre, however, no longer in Syria or Iraq, but in the seat of the old East Roman empire, and actually on European soil.

In India the numerous kingdoms of the Vedic and Epic periods were finally unified in the great empire of Magadha in the third century B.C. This empire at its zenith covered the whole of the Indian sub-continent except for the extreme south. It soon broke up, but large kingdoms continued to be formed, and the Gupta empire reunited North India; if it failed to control the South, this was mainly due to the fact that the spread of North Indian civilization to the Deccan had produced much stronger states than had existed in the time of the Mauryas. Then from the end of the twelfth century onwards we have in India a succession of Moslem empires, inheriting a native Indian tradition of imperial sovereignty but sustained by alien conquerors and an intrusive religion which never succeeded in winning the adherence of more than a quarter of the population of India. The Mogul empire in its final extension held roughly as much of India as Asoka had had nineteen centuries previously, and this unity was again reconstituted after an interval of disintegration by the British from Europe who completed their political domination of the entire Indian sub-continent early

in the nineteenth century.

In China the numerous states which existed in the time of Confucius were united in a centralized empire by the first emperor of the Ts'in dynasty; this house was overthrown soon after his death, but the centralized empire was maintained by the Han dynasty which ruled China for four centuries. This was followed, however, by four centuries of disunion; then the imperial unity was reconstituted under the Sui and Tang dynasties. During the Sung period there was again a division between North and South China, but from the completion of the Mongol conquest of China in the thirteenth century to the end of the Chinese monarchy in 1912 China was always under a single central government except for brief periods of civil war. The fact that two of the three dynastic houses which held the sovereignty of China during these six and a half centuries were of alien origin is much less important than in the parallel case of India, for the Mongol and Manchu conquerors of China were assimilated to Chinese civilization and were not like the Moslem invaders of India bearers of a rival civilization.

In the three imperial traditions of the Middle East, India and China, the central political institution was one of autocratic monarchy operating through a corp of appointed professional officials, both civil and military. The main differences between them concerned the mode of recruitment for the state bureaucracy—how far it was drawn from a hereditary noble class and how far from persons of lower social origin, what weight was given to military qualifications and what to intellectual and literary accomplishment. What was most important, however, was the maintenance of the central authority through provincial governors who were appointed and removed at will by the ruler; if these governors succeeded in establishing a hereditary right to their offices or if powerful local families became dominant in the provinces, the empire began to break up. But whether a large imperial state absorbed a number of smaller kingdoms and principalities or whether it dissolved again into lesser units, the principle of political authority remained the same; it was monarchical and dynastic. If, on the other hand, we compare the rise of the great Asian empires with that of the Macedonian and Roman empires in Europe, there is one notable difference. Although these formations in Europe were similar to those of Asian in that they involved the absorption of many small units into one big state, they differed in that the enlargement of scale meant also a drastic change of political conception. The Hellenic civilization which grew up in Greece and southern Italy had the special characteristic of being based on city-republics. There is no space in this brief survey to enquire into the factors which favoured the emergence of this particular form of political constitution on the northern shores of the Mediterranean; it is sufficient here to point out that the republican form of government which they adopted could work on a small scale and the cities were never able to combine voluntarily to form a federal system. Thus in the fourth century B.C. they fell under the rule of the kings of Macedon, Macedon as a base

for imperial conquest was comparable to Persia, Magadha or Ts'in in Asia; it was a warlike state led by an ambitious royal family. The Roman empire which followed it was constructed on a different principle, for it obtained control of the whole Mediterranean region while still remaining a city-republic; it was only after the organs of government suitable for the political life of one city had proved inadequate to the administration of a vast empire that the republic was transformed into a monarchy, originally in theory elective, but in fact from the beginning dynastic. With the growth of a great central bureaucracy in the service of the emperors the Roman empire became more and more similar in type to the great monarchical empires of Asia, and from the time of Diocletian it had a court ceremonial largely imitated from Sassanid Persia. This empire broke up in western Europe in the fifth century A.D., as a result of invasions of German tribes from the north, but the Eastern half survived intact as remained—except during the period of Charlemagne—the most powerful single state in Europe until the eleventh century. But the empire in its original unity was never restored, nor did any state succeed in taking its place as the one dominant power in western Europe. The history of Europe in medieval and modern times has been characterized, not by the emergence of great empires, but by local and national particularism highly resistant to political unification. In the words of a German historian, "Mittelalter ist Kleinstaaterei," and even with the rise of powerful national monarchies in the fifteenth and sixteenth centuries Europe still presents the historian with an extreme degree of diversity and division. This is a phenomenon which is very important for an understanding of the modern development of Western civilization and I shall return to it later in considering why the industrial revolution took place first in Western Europe.

If we turn from a comparison of the political developments of the four great civilizations to a comparison of their religious and ideological evolution, we find that the contrasts are not so much between Europe and Asia, as in the political field, as between Europe and East Asia on the one hand and the Middle East and India on the other. What are commonly called the higher religions have sprung from two areas—Judaism, Christianity and Islam from that part of the Middle East comprising Palestine and western Arabia, and Buddhism and the later sectarian cults of Hinduism from the central part of northern India. From these areas Christianity spread to Europe and Buddhism spread to China, so that there was a profound spiritual penetration of the European and East Asian civilizations by influences from the alien cultures of the Middle East and of India. These two great religious expansions were more or less contemporary, for although Buddhism had been an influential religion in India since the sixth century B.C. its propagation in China took place in the first centuries of our era at the same time that Christianity was spreading through the Roman empire.

(To Be Continued)

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THE KOREA TIMES

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Korea Will Request FIR Establishment

Korea has decided to formally request the International Civil Aviation Organization (ICAO) for establishment of her own Flight Information Region (FIR) independent from that of Japan.

The decision was made at the State Council yesterday, but the cabinet members left the timing of filing the request in the hands of the Ministries of Foreign Affairs and Transportation which are jointly working on the problem.

The cabinet decision followed recent controversies, by legislators at a House committee among offers, over the transfer July 1 of the Aircraft Control Center at Johnson Air Force Base near Tokyo to the Japanese civil aviation authorities from the U.S. Air Force.

At yesterday's cabinet session, Minister of Foreign Affairs Cho Chung-whan, National Defense Kim Chung-yul and Transportation Kim Il-hwan reported that the main purpose of FIR is to secure safe flights of civil aircraft.

According to government spokesman Chuu Sung-chun, the ministers testified that the transfer of ACC at Johnson air base constitutes no infringement on Korea's territorial air as feared in some Korean circles.

The ministers, however, expressed their deep concern over the fact that the Johnson ACC region extends over the air inside the Peace Line and, consequently, over the possibility that Japan may take advantage of the air control for fishing inside the Korea-proclaimed fishery conservation line.

The cabinet meeting also discussed ways to improve facilities of the Air Traffic

(Continued on Page 4)



OPI Photo

PRESIDENT Rhee receives a personal letter of President Chiang Kai-shek of China from Hsu Peh-yuan, right, chairman of the visiting Chinese Economic Goodwill Mission.

SLOWDOWN IN GNP INCREASE FOR 1960 SEEN

The rapid growth of Korea's production since the armistice in 1953 will slow down next year, the Bank of Korea predicted in its recent statistics.

The central bank estimates that the gross national product during 1960 will increase by 5.36 billion hwan to 1,184 billion hwan (in 1955) at an annual growth rate of 2.9 per cent as against 6.7 per cent in 1958.

The figures have brought a new problem to officials of the Ministry of Finance who are hoping to expand tax revenues for the next year on the basis of the Economic Development Council's 5.2 per cent growth rate.

The council that formulated the three-year economic development plan reports that its calculation of the 1960 GNP included possible Development Loan Fund loans and grant-type

(Continued on Page 4)

Taipei Economic Mission Chief Calls on Rhee

Chief of the Chinese Economic Goodwill Mission to Korea Hsu Peh-yuan visited President Syngman Rhee at Kyungmu Die yesterday morning and conveyed a personal letter of Chinese President Chiang Kai-shek to the Korean leader.

Although specific contents of Chiang's letter were not available, it was said the Chinese president expressed his deep concern to have closer diplomatic and economic bonds between the two countries.

Hsu, chairman of the Board of the Bank of China and former minister of finance, and nine other delegation members have discussed with Korean officials ways of promoting Korea-China trade since they arrived here June 20.

The economic mission is scheduled to leave for Formosa today.

Choi Barely Escapes Non-Confidence Move

Minister of Home Affairs, Choi In-kyu yesterday narrowly escaped a non-confidence resolution propelled by the minority Democrats.

The returns of voting for Rep. Kim To-yun's (Dem.) non-confidence call in Choi were 107-107, with 2 invalid votes and 6 abstentions from among 222 assemblymen present. The tie was 10 votes short of an old majority required for such a call.

Dems Move For Formation Of Probe Team

Parliamentary Democrats moved for formation of a House investigation team to conduct an investigation on reported "police violence" against two Democratic solons in Ulsan June 23.

Reps. Kim Eung-ju and Cho Il-chae were reportedly attacked by a gang of armed policemen when they tried to enter a polling place during the June 23 partial re-election.

On the House floor yesterday, Rep. Kim testified that he wanted to enter the polling places because he had been informed that a "certain illegality" was being committed there.

"I was informed that a bundle of ghost ballots were put into the poll-box and that there were provided double curtains aimed to carry out open voting," Kim asserted.

"It was before the voting had started that I asked the policemen on guard there for access to the polling place," Kim continued, "but after a heated quarrel between me and the policemen, they suddenly began to jostle me with their rifles and cried, saying 'You have no privilege here when you are outside the Assembly hall.'"

Kim went on to say that the policemen hustled him

(Continued on Page 3)

Present were 129 Liberals, 83 Democrats and 12 Independents, but it was assumed that over 20 Liberals turned against instruction from their whip and voted for the non-confidence measure.

In an explanatory speech, Rep. Kim asserted that the Liberal Home Minister:

1. Is a threat to the democratic development of Korea because he harbors misconceptions of democracy.
2. Has carried out unfair and partial personnel administration which resulted in the increase in corrupt civil servicemen.

3. Is responsible for meddling in elections of officials and policemen which has impaired the growth of a sound representative government.

4. Is inefficient as head of the investigative police, as shown by their failures to combat a recent series of big crimes.

Apparently a large number of recalcitrant Liberals, unhappy with the role the police allegedly played in the June 23 special elections, turned

(Continued on Page 3)

U.S., Filipino Residents Here Mark July 4th

American and Filipino citizens and military servicemen in Korea today join their brethren at home and in other parts of the world in celebrating their respective Independence Days.

Americans mark the 183rd anniversary while Filipinos observe the 13th.

In Seoul, U.S. Ambassador Walter C. Dowling will host two receptions—one at noon for Korean and foreign officials and civic leaders and another in the evening for the American community—both at his residence, behind the Daksoo Palace.

Eighth U.S. Army and other major American military units in Korea will mark the Fourth of July in brief ceremonies and with 49-gun salutes at noon.

Antonio P. Lim, charge d'affaires of the Philippine Embassy in Seoul, will receive Korean and foreign well-wishers at a cocktail at the ROK Army Officers' Club at Yongsan.

Senate Votes for \$2 Billion Development Loan

WASHINGTON, July 2 (AP)—The U.S. Senate Thursday voted for a 2-year, two-billion dollar program of foreign development loans to be financed by direct appropriation from Congress.

It was a compromise, offered by the Democratic and Republican leaders, of a hot issue that had developed between the Eisenhower administration and influential members of the

Senate foreign relations committee.

The Senate accepted it by a voice vote.

While the total amount is greater than President Eisenhower had advocated, the Democrats yielded to his view that the funds should be handled as appropriations, subject to Congressional review.

U.S. Senator J. William Fulbright, chairman of the foreign relations com-

mittee, and others had wanted a five-year, five-billion-dollar program to be financed by simply authorizing the foreign aid administration to borrow the money from the treasury.

Eisenhower had originally proposed a one-year, 700-million-dollar loan program, but had indicated he would go along with a large program based on direct appropriations.

Rep. Kim Rejoins Liberal Party

Rep. Kim Cbung-koun (Ind.) yesterday rejoined the Liberal party.

Kim quit the majority party when he failed to obtain the party nomination in the May 2, 1958 elections.

With Kim, the Liberal party occupies 138 seats in the assembly which includes 82 Democrats and 12 Independents.

East Asia in World History (3)

By G.F. Hudson

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EDITORIAL

Priority of Investment

The Economic Development Council, an advisory body to the government, recently formulated a draft of the over-all government investment program to be incorporated into the governmental budget in 1960. The draft program envisages an investment of some \$60 million in foreign exchange and 69 billion hwan in local currency in such fields as agriculture-forestry, fisheries, mining, electric power production, communication, housing and technical training.

The dollar requirement would comprise \$33 million in Defense Support aid, \$850,000 in Technical Cooperation Assistance aid, \$21 million from the Development Loan Fund and \$5 million in government dollar holdings. The hwan requirement would be met by sources like government subsidies, counterpart funds, issuance of reconstruction bonds and financial debentures.

The draft project investment program designed to achieve a balanced development of the national economy, presupposes the 1960 level of the gross national product at approximately 1,220 billion hwan, an increase of 5.3 per cent over the previous year.

Some 69 billion in hwan requirements would break down into 21.3 billion hwan in primary industry, 16.5 billion hwan in secondary industry, and 31.2 billion hwan in tertiary industry.

In this country where the capita per national income is still less than \$10, there is a sore need for an over-all financial investment program which can effectively help us attain balanced development in our economy.

However, the very proportion of investment in each sector of the draft plan indicates that the draft program is quite remote from both reality and from reason.

Under the draft program, some 20 million dollars and 16.4 billion hwan would go into mining; 32.6 mil-

lion dollars and 65.6 billion hwan to power production; 450,000 dollars and 61 million hwan to communication; and 6.5 million dollars and 15.7 billion hwan to transportation sector. Nonetheless, the draft program foresees the allocation of only 970,000 dollars and 21.2 billion hwan to the agriculture-forestry and fisheries sectors.

Needless to say, the mining and power production industries are of importance. Still, the agriculture-forestry and fisheries industries require priority in government investment plans. Agricultural produce and marine products presently are the primary potential export resources in Korea.

In addition, the farming and fishing population is nearly 70 per cent of the total population and produces over 50 per cent of the gross national product. Thus, development of the agriculture and fisheries industries should be an integral part of the rehabilitation and development of the national economy and, accordingly, deserves increased attention by government authorities.

Likewise, government spending under the draft program in secondary industry would total only 16.5 billion, whereas tertiary industry is to receive some 31.2 billion hwan. The program would only give spur to the existing abnormal expansion of tertiary industry.

Since government spending corresponds to forced savings by the people on a long-term basis if should be so fashioned and implemented as to ensure the maximum benefit for the people.

Government investment projects have thus far failed to effect the desired production in many cases as their completion lagged behind schedule for all the aid dollars and local currency. The Chungju fertilizer plant was a case in point. At the same time, even though they were completed, their products are quoted higher than foreign goods in international markets.

In this respect, it is hoped that the investment program next year will be placed on a more workable basis and will ensure the maximum productivity.

Prof. Hudson Calls On President

Prof. G.F. Hudson, head of the Center for Far Eastern Studies at Oxford University, England, yesterday paid a courtesy call on President Syngman Rhee.

He was accompanied by Vice Foreign Minister Kim Dong-jo and Chae C. Clemens, charge d'affaires of the British Embassy in Seoul.

Historically the two movements had similar effects, for in each case the intrusive religion, with the experience and values which it represented, became a permanent part of the cultural inheritance of the civilization which received it. It was not that either ancient Greece and Rome or ancient China lacked religious cults or speculative philosophies of their own, but they did not produce the kind of transcendental religious faith which was provided by Christianity and Buddhism; their prevailing outlook on life was relatively mundane and secular. Whatever view may be held of the validity of systems of thought which claim access to an eternal reality transcending the world of ordinary experience, the success of the Middle Eastern and Indian religions in Europe and East Asia respectively proves that they fulfilled aspirations which the indigenous cults of the time were unable to satisfy.

There was, however, one very important difference between the relation of Christianity to the Roman empire and that of Buddhism to China. Palestine in the time of Christ was Roman territory, so that the Christian religion, although its background of ideas was purely Hebrew and thus in the tradition of Middle Eastern civilization, arose within the Roman empire and from the beginning used Greek as its scriptural language. Buddhism, on the other hand, developed outside the boundaries of the Chinese empire, used Pali and Sanskrit as its scriptural languages and only entered China when it was already a fully grown faith. Thus it never had quite such an intimate association with China as Christianity had with Greece and Italy. The resistance of Chinese civilization to Buddhism also appears to have been stronger than that of the Greco-Roman world to Christianity. The Confucian school became firmly entrenched in Chinese official life under the Han dynasty and the development of the system of literary examinations for entry into the civil service further strengthened its position. The Confucian scholars confronted Buddhism with an opposition more sustained and more closely integrated with the social and political order than any which Christianity had to meet in the Roman empire; moreover, Buddhism itself, more tolerant of doctrinal diversity and less tightly organized ecclesiastically than the Christian Church was not so capable as the latter of making a complete spiritual conquest of a society with a powerful intellectual tradition of its own. However, it may be explained, the historical fact is that Buddhism failed to become the exclusive state religion in China as Christianity did in the Roman empire and its successor states or Buddhism itself did in Ceylon, Burma or Tibet.

In the end it was Confucianism and not Buddhism that became culturally dominant both in China itself and here in Korea, where the influence of Chinese civilization penetrated so deeply.

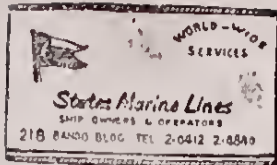
As compared with Europe, the Middle East and India, China's geographical situation was one of relative natural isolation. Mountains and deserts separated China by long distances from the other main centres of civilization and the continuity of the growth of civilization from very ancient

times, gave the Chinese the sense of being the sole original source of higher civilization, possessors of a culture that was self-sufficient and could only be harmed by close contacts with the outer world. Seclusion gradually came to be regarded as an ideal to be attained rather than a restriction imposed by the natural environment, and it became a basic principle of statecraft to reduce to a minimum intercourse with foreigners and their residence within the boundaries of the empire. Until the nineteenth century it was not impossible for the Chinese thus to preserve their own heritage of civilization from alien influences. China lay open to the north to invasion by the barbarian nomadic peoples of the steppes of Mongolia and Manchuria, but was never seriously invaded or conquered by a power of different, but comparable, civilization...

In the area of the Mediterranean the European civilization encroached on the Middle East through the Macedonian and Roman conquests; later, after the rise of Islam the Middle East encroached on Europe through the Arab conquest of Spain and the Turkish conquest of the Balkans. Islam also encroached on the domain of Indian civilization by a series of invasions carried out by armies from Iran and Central Asia. But Islam never reached China as a conquering force; Moslem traders and mercenary soldiers settled there and made converts, so that a substantial Moslem community came to exist in China, but it was never strong enough to dominate the country or even to set up a separate state. The fact that China never had to contend at close quarters with powers other than barbarous tribes whom she could assimilate culturally, even when they were militarily victorious, had an immense effect in fostering the ethnically self-centered and self-contained outlook on the world which became characteristic of the Confucian scholar officials. They came genuinely to believe that there was no civilization of any value outside China, and this was a very natural and reasonable view for them to hold, since their contacts with other countries of comparable culture had never been more than distant and indirect. Their ideal was the unity of China under a single ruler with an administration based on Confucian principles; when that was attained, it meant peace and stability for all of the world that really mattered; outside there were only barbarians whose highest destiny was to receive a calendar from the Chinese court. The preservation of this peace and stability required the strict control of such subversive factors as large-scale foreign trade with its disturbing economic effects and the propagation of foreign ideas inimicable to the Confucian orthodoxy in which the state depended; hence the need to reduce intercourse with foreigners to a minimum. It is easy to condemn this attitude and declaim against its narrow-mindedness and obscurantism. But the Chinese empire under the Ming and Ch'ing dynasties governed the largest aggregate of human beings in the world with remarkable success. It was precisely this success which was China's undoing in the conditions created by European commercial and colonial expansion in the nineteenth century.

In Europe there was a complete failure to establish political unity and stability on a continental scale. From the Renaissance to the nineteenth century there were several large national states forever contending indecisively for supremacy, together with a large number of medium-sized and small states existing precariously among them; political theory and law recognized an indefinite plurality of nominally equal sovereign units. The Holy Roman Empire, which has been supposed to inherit the unifying Imperial tradition of ancient Rome, had completely disintegrated; indeed, disunity was at its worst in the heart of Europe where Germany at the end of the eighteenth century consisted of more than four hundred principalities, free cities and independent *Freiherrn*. There was no political entity in Europe at all comparable in size and population to China or to the Mogul and Ottoman empires. Yet all through this period Europe was advancing in science and technology and the production of material wealth. The absence of political unification was clearly not incompatible with this economic growth, but if we enquire into the factors underlying the evolution of modern Europe we can go further and say that the same causes which promoted the economic growth were also adverse to political unification. The most important element was the re-emergence of the city-republic in a new form in medieval Europe. The city-republic as such had disappeared under the Roman empire and the Germanic kingdoms which succeeded, but there was a basic institutional continuity through the city-bishoprics of the Church, which had political as well as purely ecclesiastical functions, and in the eleventh century new urban units—the so-called communes—came into being from these origins first in Italy and later throughout western Europe. Because of the feudal environment in which this revival of the self-governing city took place, the new cities tended to be less independent and more specifically mercantile than those of antiquity; they represented a distinct class—the burghers or bourgeois—within medieval society. The cities, especially Milan, Florence, Genoa, Venice, Augsburg, Antwerp and the Hansa towns of Germany were the nurseries of modern capitalism; being politically controlled by merchants and bankers, they became the strongholds of financial interests not subject either to a predatory baronage or to the fiscal exactions of great monarchies. They provided the real driving force behind the European oceanic expansion of the fifteenth and sixteenth centuries; Portugal and Spain provided the crews and soldiers for the voyages and conquests, but the bulk of the capital for these adventures came from Florence and Antwerp. In the power struggles of this period most of the cities failed to preserve their full political independence against the encroachments of strengthened monarchical states, but meanwhile they had helped to create new political institutions in which their interests could be represented on a national scale; these were the parliaments of estates, musiering deputies of the burghers as well as of the clergy and nobility in each country.

(To Be Continued)



THE KOREA TIMES

The Weather

In the vicinity of Seoul—
Cloudy with occasional
rains. Northeasterly and
southeasterly winds. High
82 F.; Low 69 F.

No. 2807

Seoul, Sunday, July 5 1959

Telephone 3-5505

Japan-Red Accord Won't Be Implemented--Cho

The government is confident and rather optimistic that the Japan-north Korea agreement on the Korean resident repatriation will not be implemented, Foreign Minister Cho Chung-whan said yesterday.

At a press conference, the minister revealed that he has been receiving "optimistic" reports on the prospect of the Korean repatriation from the ROK delegation now in Geneva for contact with the International Committee of the Red Cross.

Asked about the National

SEVERAL WEEKS NEEDED FOR ICRC TO REACH DECISION

GENEVA, July 3 (AP)—Officials of the International Red Cross Committee said Friday several weeks may elapse before the committee reach a decision on its eventual participation in the repatriation of Koreans from Japan to north Korea.

The officials said the Japanese Red Cross delegation early last week formally submitted the French translation of the repatriation agreement and other relevant documents for the ICRC's approval.

The agreement reached between Japanese and north Korean delegations on June 24 will not be formally signed until and unless the texts are approved by the ICRC.

The Japanese submitted four documents to the ICRC:

The repatriation agreement, an annex concerning navigational procedure in Japanese territorial waters, a draft joint communique which is to serve as a kind of preamble to the agreement, and a unilateral Japanese declaration on ICRC assistance in carrying out the

(Continued on Page 2)

Assembly recommendation for personnel changes in the Korean mission in Tokyo, the minister said the reshuffle of Ambassador Yiu Tai-ha and other staff members will be carried out "in due course."

Cho also said the government will shortly send an official request to the 'council of the International Civil Aviation Organization at Montreal, Canada, for early approval of Korea's own Flight Information Region.

He stressed that the transfer of the Aircraft Control Center at Johnson Air Force Base to Japan from U.S. Air Force has "nothing to do" with the Peace Line.

Reds Offer to Take Responsibility for Repatriation Ships

TOKYO, July 3 (UPI)—A high foreign ministry official said today north Korean representatives had told the Japan Red Cross they would take the responsibility for the safety of boats taking Korean repatriates to north Korea from Japan.

Yujiro Izeki, director of the foreign ministry's Asian affairs bureau told the House of Representatives foreign affairs committee, however, that he did not think the Republic of Korea would attack the vessels.

He added that Japan might ask the United States for its help in this problem.

Ambassador Quintero Due Here in Mid-July

Philippine Ambassador Eduardo Quintero is expected to return to his Seoul post in mid-July, it was learned yesterday. Quintero has been in Manila since last November because of his ill health.

Move to Oust Minister Cho

The opposition Democrats yesterday registered an emergency motion for a parliamentary non-confidence resolution in Foreign Minister Cho Chung-whan.

Rep. Chung Chung-sob (Dem.) and 20 other minority members, who signed the motion, charged the foreign minister failed in his Japanese policy so that the repatriation problem arose and that the senior cabinet minister should assume responsibility for the Apr. 30 revocation and June 28 suspension of the Kyunghyang Shinmoon's publication license.

The Democrats will also make an issue of the government's cool reaction toward the parliamentary resolution calling for dismissal of Korean Ambassador to Japan Yiu Tai-ha.

Voting on this Democratic motion is to be held tomorrow.

The majority Liberal party, stunned at the collapse of a corner of the Liberal alignment in the face of a recent Democratic drive to oust Home Minister Chol In-kyu, were reported to be striving to cement their ranks against the new Democratic offensive.

Next steps the Democrats plan to take include:

1. A parliamentary investigation of alleged "misappropriation of loan" by banks.

2. A parliamentary examination of the reported police violence against two Democratic soldiers in Ulsan during the June 23 special elections.

3. A parliamentary resolution calling for dismissal of Director of the Office of Public Information Chun Sung-chun.

However, the Liberals have set a rigid position to vote down all of them, and they plan to recess the plenary session beginning Wednesday.

Rep. Min Proposes to Form House Probe Body

Rep. Min Kwan-shik (Dem.) yesterday called for formation of a special fact-finding team to investigate alleged illegalities in the sale of vested property and bank loans, involving the Finance Ministry, the Bank of Korea and the First City Bank.

Rep. Min explained that the ministry granted a loan of 2 billion hwan to the First City Bank, formerly the Savings Bank, despite the fact that the bank which

Anti-Red Body Will Hold First Convention Tues

The Anti-Communist Committee, which has developed into a nationwide network, will hold its first national convention July 7.

Originally formed under the auspices of the Liberal party last December when a political crisis was touched off over the revision of the National Security Law, the committee steadily grew up, independent of the ruling party, under the leadership of Rep. Chang Talk-sang (Ind.)

Chang announced some 700 local delegates will participate in the coming convention, and the Liberals expressed their concern over this fast-growing organization which is reported to be taking a "non-political" direction.

Some demanded at a recent meeting of parliamentary Liberals that the relations between the ruling party and the anti-Red unit be straightened, pointing out that in some local areas Chang's committee turned back both Liberals and Democrats who sought memberships.

Chairman Chang struck back. "The Liberals are in no position to mind the business of the Anti-Communist Combat Committee. The committee's only interest is in anti-Communism and it is ready to embrace all who share this belief, irrespective of their nationality," he declared.

He added that he will fight head-on to end "infringement on civil right, above all."

Asked if he has any intention to enter the race for vice presidency, the independent leader replied, "I am afraid there will be too many candidates for vice presidency."

However, observers say that despite denials, there is the persistent possibility that the anti-Red setup may turn out a political group. Chairman Chang, who took the rein of the committee on the advice of Speaker of the House of Representatives Lee Ki-poong who holds the No. 2 post in the Liberal Party, said he had not talked with Lee recently on the management of the committee.

Cho Sends Cable To Dr. Arcaya

Foreign Minister Cho Chung-whan yesterday cabled a congratulatory message to Dr. Ignacio Luis Arcaya, his counterpart of Venezuela, on the occasion of the South American republic's 145th Independence Day.

was a vested property of the government had paid back only 924 million hwan out of its total assets in violation of the law.

According to Rep. Min, the bank, presently owned by Chung Chae-ho, has yet to pay 13.3 million hwan, imposed as a penalty for the delay of the repayment.

The Democrat also charged that, out of the 88,779 stocks Chung purchased from the government for ownership of the First City Bank, 51,000 stocks were supposed to belong to the liquidation committee of the Industrial Bank, currently the Korea Reconstruction Bank.

He voiced suspicion that the Finance Ministry, the Bank of Korea and the First City Bank were all involved in the "illegal" transaction because, he asserted, the ownership of an originally government-owned bank cannot be turned over to an individual until the person purchased more than a half of the stocks of the bank.

Police Urged to Keep Vigilance Against Reds

President Rhee yesterday urged the National Police to keep up the vigilance against the Communist subversive activities and infiltration of espionage agents into the Republic of Korea.

Speaking to a group of 492 police officers who have undergone a reorientation program at the National Police College, the President noted that the Republic of Korea is an outpost of the Free World in the fight against the Communists.

The police officers were accompanied to Kyungma Dae by Home Minister Chol In-kyu.

Curfew Hours to Be Extended by One Hour

The Ministry of Home Affairs yesterday announced extension of curfew hours by one hour from the present 1-4 a.m. to midnight-4 a.m.

The change will take effect from Monday, the announcement added.

An increase in Communist espionage activities and other criminal offenses were officially listed for the extension of curfew hours.



A LADY is on the horns of a dilemma...Which fruit is more refreshing—melons, watermelons, peaches or exotic bananas? With the sweating and sultry weather around, Seoulites trade the delicious gout of summer fruits for a siesta under overshadowing zelkova on the rustic wayside.

THE KOREA TIMES

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EDITORIAL

Home Minister Choi

At the plenary session Friday, the House of Representatives voted down the non-confidence vote in Home Minister Choi In-kyu by 107-107. 10 votes short of the required majority of the representatives duly elected and seated. The Liberal Party together with Minister Choi might have felt relieved somewhat at rejection of the vote, but the ruling party surely is now sore about the counting of only 107 nays, 2 spoilt votes and 6 abstentions.

Even though one assumed that spoilt votes, abstentions and absences indicated indirect support of the minister, one could learn that around 20 Liberal members had positively voted against the minister. The counting of the vote obviously reveals the present embarrassment of the Liberal Party in view of the fact that the minister concurrently is a member of the House and a potential candidate for a member of the executive council of the Liberal Party.

It was because of police intervention and ineptness in personnel assignment that the opposition party moved for a resolution of non-confidence against the Home Minister. Some Liberal members have not been happy over the personnel administration by Minister Choi, and especially those who were estranged from Rep. Lee Yong-bum were disgruntled with the minister over the re-elections.

The result of the non-confidence vote appears to be indicative of the latent discontent of Liberals with their party leaders as well as censure of the Home Minister.

As far as political morals are concerned, the non-confidence vote is no different from that in the entire cabinet. Though the vote of censure was turned down because the minority party is overwhelmed by the majority party, it must be noted that even

some Liberals cast their votes against Minister Choi. Moreover, the minister still cannot free himself of the moral political obligation for his actions.

Notwithstanding Minister Choi's pompous pledges for clean and fair elections, police had interfered in the re-elections. In all likelihood, Minister Choi is not the only individual culpable for the election irregularities. The returns of the non-confidence vote will compel the Liberal Party to seriously contemplate over their future political course. The management of a party and the solidarity of the party are inseparable from each other.

It would do no good if the Liberal Party indiscreetly labels as insurgent elements and keeps at a distance those members who dissented from the party order. Instead, the governmental party would do well to determine what has made some of its members to disobey the order for support of the Home Minister so that the party would be kept intact in the future.

The Liberal Party should rid itself of the source of chronic troubles in its two Kyungsang provincial branches before the forthcoming presidential elections else the party would be unable to prove before the electorate that it is eager to achieve unity of the party by democratic means and to win support of the people.

ICRC

(Continued from Page 1) repatriation; none of the documents is to be published prior to ICRC approval.

A senior ICRC official said "the matter is at present entirely in the hands of the committee, which is carefully studying the texts to determine the part it can play in the repatriation."

"The matter is extremely complicated, and it is hardly likely that our study will be completed in a single week. It is impossible to foretell at the moment how long this will take."

Other officials said it was not yet clear whether the committee could make its decision entirely on the basis of the documents submitted by the Japanese delegation, or whether it would seek further discussions or possibly even tripartite negotiations with the Japanese and north Korean Red Cross societies.

The officials said virtually all the ranking members of the ICRC were studying the agreements and its implications for the committee in every intricate detail.

N. Korea Signs Trade Accord with Mongolia

TOKYO, July 3 (AP)—Communist north Korea and Mongolia signed a trade and payments agreement for 1969, Peiping radio, quoting the newspaper Union of Mongolia reported Friday.

East Asia in World History

By G.F. Hudson

Where the parliaments were strong and the bourgeois element well established, the institution provided a stimulus and protection for the development of commercial capitalism; even where it was relatively weak it consolidated particularist national sentiments and set up obstacles to the formation of an imperial European unity such as the merely dynastic interests of royal houses could not have provided. The hegemony of Spain which for a moment seemed about to achieve a unification of western Europe was shattered by the revolt of the cities of the northern Netherlands led by Amsterdam and supported by England. The ascendancy of France under Louis XIV was again thwarted by the combined opposition of England and Holland. In the seventeenth and eighteenth centuries first Holland, and then England, took the lead economically, and England finally initiated the industrial revolution by the application of power-driven machinery to manufacturing production. In both countries the parliamentary element in government was or became dominant, the mercantile interest welded great political power either through parliamentary representation or through municipal autonomy, and a strong national patriotism was developed. France and Spain, on the other hand, with larger populations and greater military strength, failed to keep up economically; in both countries the parliamentary estates were suppressed by a bureaucratic monarchy and the bourgeoisie suffered continual economic frustration in spite of governmental policies aimed at increasing national wealth. Spain went into an economic decline after the sixteenth century; France made considerable economic advances, but the ancien regime failed to provide the scope for capitalist development afforded by the political systems of England and Holland, and social tensions mounted, culminating in the French Revolution of 1789.

In the years of the French Revolution China under the emperor Ch'un Lung was the most populous country in the world, and its institutions as described by Du Halde and others had long been admired as a pattern of good government. But in China there existed no political organ by which the merchant class could protect itself against the governing officialdom and provide the conditions required for large-scale capitalist accumulation and investment. Dr. Needham's work still in process of publication on "Science and Civilization in China" has shown that the natural sciences in China had a much greater development than was formerly supposed by Western scholars; in his view this was quite comparable to that of the West down to the sixteenth century. The subsequent rapid progress of the natural sciences in the West was closely connected with technology and with the economic enterprises which stimulated and made use of new discoveries. It was in this economic background to scientific thought that China was deficient and thus it might appear that the contrast is fully explicable in terms of economic determinism. But the most fundamental differences of all, as we have seen, were political. The theorists of economic determinism have never succeeded in explaining why Europe should have been the first to

evolve a capitalist and mechanized industrial, when Europe had no definite advantages of natural resources or communications to give rise to a special progress of the forces of production. As late as the thirteenth we know from the testimony of European travellers that Asia not only far exceeded Europe in population but also displayed a greater volume of commerce in her principal ports. If Europe subsequently gained a decisive commercial ascendancy this was not due to any naturally uneven growth of forces of production, but to the political factors which facilitated capital formation in Europe.

In the subsequent contact and clash between a commercially expanding Europe and a seclusionist China, China was found to lack the military and naval strength needed to maintain a seclusionist policy under the test of war. The technological advance of Europe had involved not only a great increase of wealth and economic activity, but also new weapons and forms of organization for armed forces superior to any which unwesternized Asian countries possessed at the beginning of the nineteenth century. China, therefore, had to abandon her seclusionist policy, and shortly afterwards, aware of the consequences which had befallen China from going to a war with a major Western power, Japan submitted without fighting to the ultimatum delivered by Commodore Perry. But the subsequent policies of China and Japan were, of course, widely different; China continued to the end of the century to resist Western influence, making only minimum adaptations to the new situation, while Japan during the Meiji era transformed her state administration in imitation of Western models, established a modern industrial economy and built up an army and navy of Western type. Korea, unfortunately for herself, followed the example of China rather than that of Japan, in striving to exclude Western influence through the last decades of the nineteenth century. Thus China was not only subjected to economic and political encroachments under duress by the western powers, but also suffered the humiliation of total defeat by a westernized Japan in the war of 1894; and the same war established the Japanese ascendancy in Korea, which culminated in the annexation.

The ancien regime in China came to an end with abolition of the old civil service examinations held for the last time in 1905 and with overthrow of the monarchy in 1911. But the Republic which replaced the Ching empire failed to regenerate China and effect a rapid transition to modernity in political and economic institutions; the state disintegrated and there was only sporadic industrial development, most brought about by the investment of foreign capital. The relative material backwardness of China was accentuated rather than reduced by the course of events from 1911 onwards, and the ravages caused by the Japanese invasions from 1931 to 1945 further set back China's already retarded development. Hence arose the characteristic attitudes of the generation which either supported or failed to resist Communism in China—the obsession with industrialization as the supreme end of policy, the willingness to sacrifice all other values to the attainment of national pow-

er, the craving for authority, cohesion and discipline at all costs, the fanaticism and cruelty of a temper which discards all the moral standards of the old Chinese tradition, while at the same time rejecting the liberal humanitarian ideals of the West.

Both in Russia and in China alike we see that a retarded economic and political growth was the essential condition for the success of Communism. Russia in 1917 was economically the most backward of the major powers of Europe, and the Tsarist regime, although it had been compelled to grant a parliamentary constitution in 1905 was still the least dependent of European governments on any political force outside the court of the monarch. China was, as we have seen, a country which had been left far behind in the transformation forced on Asia in the new age, and eight years of foreign war only made the situation worse. In both cases the most fundamental appeal of Communism—in Russia, at any rate, after the waning of the original expectations of a social millennium, and in China from the very beginning, has been the prospect of rapid industrialization and the building of a powerful modern state. It goes without saying that this is not how Marx foresaw the transition to a socialist society. He considered that socialism could not in the determinate process of history be attained until capitalism had reached its full stature as an economic system in any country and created the necessary conditions for the transition; he therefore expected proletarian revolution to occur first in the more backward, but in the most advanced industrial countries, not as a means to industrialization, but as a consequence of it. Contemporary Communist states base themselves on Marxist-Leninist doctrine, but in practice their main concern is not to establish the social equality originally aimed at by socialists—on the contrary they are essentially, as Djilas has demonstrated in his book, class societies of a new kind—but to accomplish at high speed with a state apparatus of unlimited power for primary capital accumulation the economic development already achieved by capitalism in western Europe and the United States.

If we may generalize again from this brief survey, it seems that in the perspective of world history the outstanding achievement of one age may be a handicap in the next. In the pre-industrial age the main normal trend was towards the creation of large autocratically governed political entities which assured peace and order over large areas. China was the most successful of these creations; the linking of the state bureaucracy with the high literary and philosophical culture of the confucian scholar class produced an order of things which I as a historian find profoundly admirable and impressive. But the qualities of this system were definitely not those which were conducive to the development of modern capitalism, nor were those of the Ottoman and Mughal empires, which were in the eighteenth century the two other largest states of Asia—far larger than any European state of the time. It was the factors most adverse to the concentration of power in Europe—the city republics and the local privileges of towns which favoured the rise of capi-

(Continued on Page 3)

Hudson -

(Continued from Page 2)

talism. If we enquire what is the differential which gave European history ultimately such a different outcome from the histories of the three great Asian civilizations, it is to be found neither in the Roman empire, which was structurally similar to the empires of Asia, nor in Christianity which was by origin an Asian and not a European religion; nor in feudalism, for which abundant parallels can be found in Asia, but in the special forms of urban autonomy which provided the nurseries of a new system of technology and finance. To-day the new civilization thus evolved has become universal, but in two rival forms—the democratic capitalist and the authoritarian collectivist. The conflict between these forms is not longer one between Asia and Europe, or even between East and West, in spite of the popular use of such terms to describe it, but cuts across previous lines of division between civilizations. Europe is divided by it, and so is East Asia. We cannot yet see what the outcome of it will be, but at least the ideological issues of our time are the concern of the whole of mankind and no longer merely of a part of it. In this sense the world has become one, even if the harmony of nations is still far to seek. (Concluded)

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THE KOREA TIMES

The Weather

Seoul and its vicinity—
Clear and cloudy with inter-
mittent rain. Northeasterly
and southeasterly winds.
Low 67 F.; High 79 F.

No. 2810

Seoul, Thursday, July 9, 1959

Telephone 3-5505

New Members Of Libs Council Await Consent

Informed Liberal sources disclosed that Speaker of the House Lee Ki-poong yesterday afternoon delivered a list of new executive council members to Kyungmu Dal for President Rhee's approval.

However, it was learned that Lee failed to meet with the head of the ruling party because the latter was then away from the presidential mansion. The Liberal sources said that the President will render his sanction this morning.

The sources said the new Liberal executives are as follows:

Rep. Park Yong-ik—general affairs

Rep. Lee Chon-wha—organization

Rep. Cho Sun—propaganda

Rep. Chang Kyung-keun—policy making

Rep. Chung Chon-su—inspection

Dr. Chung Ki-sup—elections

The head of the six standing committees will constitute the main body of the powerful executive council, which also include chairman Lee Ki-poong and vice chairman Han Hui-suk of the central committee. Vice Speaker of the House of Representatives Lee Chae-hak, another House Vice Speaker, who will replace Han Hui-suk, a new floor leader, who will succeed Rep. Park Yong-ik, and a member without portfolio.

It is understood that the member without portfolio will serve as liaison man between the Liberal Party and the administration, a post most likely to be filled by a cabinet member.

The lineup is quite surprising. It shows that the No. 2 Liberal, Lee Ki-poong, gave priority to the parliamentary Liberals and meant to keep "equilibrium" between the so-called moderate and tough wings.

BUDGETARY APPROPRIATION DRAWS CONCERN

Members of the House Foreign Affairs Committee yesterday appeared deeply concerned with augmenting budgetary appropriations for the foreign ministry.

Both Liberals and Democrats on the committee called "little" the 1.6 billion hwan out of the total 396 billion hwan allocated for the foreign ministry.

Foreign Minister Cho Chung-whan yesterday testified before the committee that it is difficult to meet the committee recommendation for an immediate government subsidy of 200 million hwan to the Koreans in Japan because of the shortage of funds.

Cho was quoted to have told the committee that out of the \$24,000 (12 million hwan) recently sent to Japan \$20,000 came from the Ministry of Education expenditure whose appropriation has been delayed until now.

Rep. Park Chung-shik (Lib.)
(Continued on Page 2)

Senate Turns Down Proposal To Cut Arms Aid

WASHINGTON, July 7 (AP)—The U.S. Senate rejected Tuesday a proposal to cut 550 million dollars from the \$1,600,000,000 President Eisenhower asked for military arms aid to free world allies.

It defeated the first of a series of amendments prepared by Sen. Allen J. Ellender (D. La.) aimed at heavy reductions in the pending \$3,924,820,000 foreign aid bill.

Ellender contended North Atlantic Treaty Organization (NATO) allies are stepping up their economic competition with America while falling "asleep at the switch" in their own defense.

The bill earmarks \$1,100,000,000 of the military aid funds for
(Continued on Page 2)

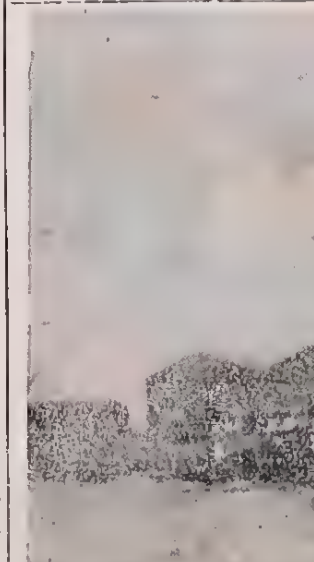
GENERAL SHIN APPOINTED ROK ENVOY TO TURKEY

The government yesterday announced appointment of Lt. Gen. Shin Eung-kyoon to be Korea's second ambassador to Turkey effective July 7.

The announcement said that Gen. Shin, Army deputy chief of staff for personnel, was simultaneously shifted to reserve service.

The 39-year-old veteran soldier, who had served as chief of the ROK armed forces liaison group with the United Nations in Tokyo during 1956-57, succeeded ex-Army chief of staff Gen. Chung Il-kwon, who has been transferred to Paris from Ankara.

At the news of his new ap-
(Continued on Page 3)



THE scene of the conflagration which engulfed a warehouse in Pusan port.

ICRC Role Laid Down in Japan-Red Accord 'Extremely Vague': Boissier

Kim Declines Comments on Reports of ICRC

Vice Foreign Minister Kim Dong-jo yesterday withheld comments, pending confirmation by the ROK delegation in Geneva, on news reports that the International Committee of the Red Cross will not decide whether it will participate in the Korean repatriation until both Japanese and north Korean Red Cross delegates sign their bipartite repatriation agreement.

He merely said that the Seoul government clarified its position on the repatriation issue on many occasions in the past.

The vice minister indicated a "wait and see" attitude to reporters after he held an hour-long meeting with American Ambassador Walter C. Dowling at his office in the afternoon.

Both Kim and Dowling said they had discussed the repatriation problem among other issues.

4 Japanese Detainees Flee from Asylum

Four Japanese fishermen interned in a Pusan camp escaped early yesterday, a dispatch from the port city said yesterday.

The Hankook Ilbo dispatch identified the Japanese as Kato Satayoshi, 29, Hanasaki Kunitsuku, 33, Osaki Kunidomi, 25, and Kadahira Chungsei, 27.

The dispatch added Kato, one of the escapees, had once fled from the camp last year but was later arrested.

GENEVA, July 7 (AP)—Leopold Boissier, president of the International Red Cross Committee said Thursday the Japanese-north Korean repatriation agreement will be signed by both parties before the ICRC can give its formal approval.

Boissier said the ICRC role in the repatriation scheme was laid down in a single paragraph "which is extremely vague and which will require extensive clarification before the ICRC can take any formal decision."

He did not elaborate on this point, but the unsigned agreement states merely that the Japanese Red Cross shall carry out the repatriation with ICRC "advice."

Boissier said the agreement "is a matter between the Japanese and north Korean Red Cross in which we have played absolutely no negotiating role whatever and for which, for the time being, we can accept no responsibility of any kind."

The entire north Korean delegation is scheduled to fly to Moscow via Prague Wednesday, leaving the agreement unsigned, Boissier said there appeared to be no reason why it could not be signed at a later date.

Red Delegation Leaves Geneva For Pyongyang

Geneva July 8 (Reuter)—The main contingent of the north Korean Red Cross delegation left Geneva by air to fly to Pyongyang this morning.

They were seen off at Geneva airport by Mr. Masutaro Inoue, head of the foreign department of the Japanese Red Cross and members of the Chinese Communist consulate general in Geneva.

Two of the north Korean delegation are remaining in Geneva to act as liaison with the Japanese Red Cross.

They are Kang Woon-rim and Chun In-chul.

The leaders of the north Korean delegation, Li Il-kyoung said at the airport before leaving that he was certain he would be soon in Geneva again to sign the repatriation agreement.

"If the Japanese were to inform us while we were flying back to Pyongyang that they were ready to sign the agreement, we would gladly break off our journey and return immediately to Geneva," Li said.

"I am sure in any case that I will be back in Geneva again soon to sign the agreement."

Cho Sends Message To Argentine Minister

Foreign Minister Cho Chung-whan yesterday cabled a message to his Argentine counterpart Dr. Drogens Taboada on the occasion of the South American republic's 143rd Independence Day, today.

JAPAN REFUSES TO SIGN WITHOUT ICRC APPROVAL

GENEVA, July 7 (AP)—The north Korean Red Cross delegation will leave Geneva early Wednesday morning without having signed the agreement for the repatriation of Koreans from Japan to north Korea, the official north Korean spokesman said Tuesday.

The spokesman said the Japanese and north Korean delegations met for nearly an hour in the north Korean delegation hotel, but Yoshisuke Kasai, vice president of the Japanese Red Cross, again refused to sign the repatriation agreement reached last month on the grounds that it had not yet been approved by the ICRC.

An official of the ICRC said the committee was now studying the documents submitted by the Japanese delegation, but this study might continue all through the summer before formal approval could even be considered.

Japanese delegation officials declined all comment.

The north Korean delegation scheduled a news conference at 5:30 a.m. (KST) and the Japanese delegation was also expected to hold a news conference later Tuesday.

It appeared possible that the departure of the north Korean delegation would leave the door open for signature of the agreement at a later date.

Now Instruction Given to JRC Delegation

TOKYO, July 7 (UPI)—Japanese Red Cross president Tadatsugu Shimazu last night instructed the JRC delegation in Geneva to sign the Korean repatriation agreement with north Korea only after the International Committee of the Red Cross approved it.

The instruction was sent to Yoshisuke Kasai, JRC vice president and chief Japanese delegate to the Japan-north Korean repatriation negotiations in Geneva, in an international telephone conversation.

It said that the JRC is to sign as originally planned after ICRC's approval and not conditionally as proposed earlier by Shimazu.

Shimazu's latest instruction followed his meeting late Tuesday with Foreign Minister Aichiro Fujiyama. He sought the foreign minister's approval for a "conditional signing" that is to sign the agreement on condition that it would not go into effect until the ICRC approved it.

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EDITORIAL

Anti-Communist Combat Committee

The Anti-Communist Combat Committee headed by Rep. Chang Taik-sang held its first national convention Tuesday with 848 delegates in attendance. According to expectations, the Liberal-sponsored organization adopted a new constitution, thereby assuming a position comparable with a conservative political party.

Chairman Chang, in an opening address, declared that his political beliefs and behavior will remain unchanged, because there is no reason why he should go hand in hand with the Liberal Party with regard to domestic matters though the ins and the outs are bound alike by the principle of anti Communism.

The committee may well give up its affiliation with the Liberal Party since the ruling party cannot make a monopoly of anti-Communism. Though the committee was transformed into what might be called a political party, however, its newly-adopted platform represented a mere arrangement of conventional and abstract principles instead of concrete and realistic requirements of this country.

The ultimate goal of the anti-Communist movement must be realization of a true democracy. We must first place our political institutions on a solid basis before we can effectively promote the ideology of anti-Communism. It is a hazardous tactics to launch an attack on the enemy without strengthening our positions.

In defining its new platform, the committee should have pointed out undemocratic aspects of our community and have committed itself to rectification of these evils. What matters is not illustration of trite principles of democracy.

The focal point of concern and dispute in this country is how to guarantee

freedom of speech and fair conduct of elections. A democracy without freedom of speech and fair conduct of elections will not be worthy of its name. Free press activities and fair elections would constitute a bulwark for anti-Communism. The anti-Communist committee might have been purposeful and Rep. Chang might have obtained a new avenue to win support of the public, if the committee had positively upheld freedom of the press and fair conduct of elections.

True, Chairman Chang declared that the way to anti-Communism is to struggle with those high-handed parties and politicians that infringe upon the sovereignty of the people and protect the privileged circles. Furthermore, a plank of the committee provided that the members are convinced that anti-Communist struggles can be successful only when we pursue a true democracy. Nevertheless, these equivocal expressions can be no better than idle compositions.

It is a good thing that the Anti-Communist Combat Committee should become independent of the Liberal Party as far as domestic affairs are concerned and turn into a political party. Still, it is regrettable that the platform of the committee did not lay down any policies for which the people are anxious.

Seoul Population Stand at 1,790,437 As of End of May

The population of Seoul is 1,790,437 at the end of May, an increase of 3,653 over the previous month and 79,758 over the previous year.

Of the number, 837,597 are men and 902,840 are women, according to the statistics compiled by the city.

During May, 1,697 babies—869 boys and 828 girls—were born and 456 citizens—247 men and 209 women—died. The statistics also said there were 415 weddings and six divorces during the month.

Aid Cuts -

(Continued from Page 1)

western Europe.
Chairman J. William Fulbright (D.-Ark.) of the Senate Foreign Relations Committee took issue with Ellender's argument that NATO allies are not bearing their share of the defense burden. He said the living standard in Great Britain "is far less than ours" and that most NATO allies are carrying a substantially heavier burden than the United States because of their much smaller gross national product.

Ahn Wins Mild Praise from London Critics

LONDON, July 6 (AP)—Korean composer-conductor Ahn Eak-tay won only a mild praise from London critics Tuesday for his concert with the Philharmonia Orchestra.

Ahn opened the concert at the festival hall Monday night with his half-hour long tone poem "Korea"—"a mammoth gesture of patriotism," said the Daily Telegraph.

The critic said much of the opening justified the praise bestowed on Ahn by Richard Strauss, and added:

"But I doubt if even that master at his most bombastic could have allowed the latter part of the work to drag on so deafeningly."

"Once the attractive, well-scored pastoral scenes were done (a landscape that suggested Middle Europe rather than the Far East), it was manifest as empty patriotic, optimistic and forward-looking as any piece of Socialist realism that belabored our ears. Alas, sincerity of purpose has never been a guarantee of artistic success."

Ahn is the composer of the Korean National Anthem, and this he has incorporated in his tone poem.

The Times critic said "Korea" was "a long piece of program music, heavily scored with song, cymbals and wind machine. There were moments when the listener caught some glimpse of oriental imagery in this rhapsodic concatenation of not fully digested ideas. But on the whole it seemed or even a mechanical structure."

Under Ahn's baton the orchestra played Dvorak's "New World" symphony, and partnered soloist Harold Cone in the Beethoven first piano concerto.

Cronk Promoted To Counselor of U.S. Embassy

Edwin M. Cronk, first secretary of the American Embassy in Seoul in charge of its economic section, has been promoted to counselor of the embassy for the tenure of his assignment in Seoul, it was announced yesterday.

He has been in Seoul for about three and a half years as first secretary and is expected to serve in the No. 3 post of the embassy for another year.

In addition to the work he has been charged with, the new counselor will serve as a special assistant to the director of the United States Operations Mission, formerly known as the UNC Office of Economic Coordinator, which is now under the direct responsibility and supervision of Ambassador Dowling beginning July 1.

The American Embassy has another counselor, Sam P. Gilstrap, who is the deputy chief of the mission.

Korean Philosophy:

Urgent Problem Is to Get Over Poorness in Ideas

A Korean philosopher says that the need to get over the "poorness in ideas" is an urgent problem for Korean philosophers today.

Professor Park Chong-hong of Seoul National University voices his doubt that there exists a philosopher worthy of its name, despite of the fact that the land is blessed with men of quality and a beauty of natural environment.

Park, 57, who majored in both Occidental and Oriental philosophy at SNU says Korea had many good philosophers in the past who could compete with world-renowned thinkers in the Orient.

"Korean scholars not only acted as middle-

men but also were innovators and creators of ideas," he notes, exemplifying a few distinguished men in philosophy:

Dorang, Buddhist monk of Koguryo (370-671 A.D.), converted Wu-ti, an emperor of China's Liang dynasty, to his philosophy, "Kong-chong" (Kungtsung), a kind of nihilism, which dominated the Liang philosophy for centuries.

Wonchik, a Buddhist priest of the Silla dynasty (668-918 A.D.), greatly influenced the Chinese Tang philosophy with his school of "Yoga," an Indian-originated philosophy and epistemological analytics.

Lee Tol-kye, a noted Confucian scholar of the Yi dynasty (1398-1910), respected as "Chu Tzu of Korea," advanced a theory of dualism which influenced Japan.

Imperial Japan's educational prescription is said to be an offspring of the philosophy of Lee.

"New thoughts introduced into this land underwent innovation or reform by Korean

scholars, which, in return, influenced both China and Japan," the slim and curly-haired professor says.

However, he notes it is Japan that is serving a bridge between the East and West today, a role the Koreans once played.

Referring to a world-wide philosophers' decennial festival sponsored by the University of Hawaii to discuss how philosophical beliefs affect individual actions in daily life, the professor explains that the decennial event, in which some 60 philosophers from the East and West currently participating in Honolulu for a six-week-long conference, was originally aimed at disseminating Japanese philosophical thinking. Many Japanese professors, most of them Buddhist monks, teach at the University.

Professor Yu Ki-chun of SNU is attending the conference as a Korean delegate.

Park, who was replaced as president of the Korean Association of Philosophy, by Chung Suk-hae last week attributes the stagnancy of Korean philosophy to the lack of scholastic efforts as much as to the difficulties facing the scholars.

He, who travelled as far as Egypt, opines, "To a starving people, philosophy seems to be of no use. They need a religion which promises a solution of mundane problems in another world."

"Thinking is feasible at least when one is not hungry," he says.

"However," the professor of philosophy for 25 years says, "To attribute the poorness in ideas solely to destitution is hardly more than an excuse. So little were our efforts to cure poverty."

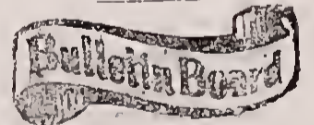
"Rectification of the mind of the people must precede rehabilitation of the country. And here lies the role of philosophers," he says, challenging: "Who dares to claim Korea requires more technicians, more entrepreneurs and more businessmen rather than philosophers?"

"In fact," he says, "more philosophical-minded men and women are required to enlighten the people."

But he cautions that Korea is old in thought while she is young in science. "Korea has to be cognizant of both sides of the situation."

Park calls on Koreans to read and think more. "To philosophize is not so difficult as many think," he says.

"You must learn others' thoughts. But what is important is to build your own philosophy on Korea's traditional soil," he concludes.



LECTURE by Dr. H. Leland Varley of the University of Massachusetts now visiting here on the Fulbright professor program, on "Current Trends in American Literature," Korean Research Center, 3-5 p.m. today.

EXHIBIT of photographs by members of the Korean Photographers' Association, Korea Information Center, opens today through July 14.

EXHIBIT of paintings by students of Chungang Girls High School, Donghwa Dept. Store gallery, closes today.

FAIRLEIGH DICKINSON SEMINAR

REFLECTIONS

CLARENCE NORWOOD WEEMS

*Attended PYFS
I believe*

REPORT NUMBER 6

KOREA

June 23, 1959

CULTURAL PROBLEMS AND PROGRESS

The ordinary Korean has lived under peculiarly unfavorable conditions for centuries. His misfortunes can hardly be charged solely to the geographical position of his little peninsula at the historic crossroads of the greatest military movements of Northeast Asia and the destitution and fatalism which unceasing invasions have caused, significant as these facts are. One must take account also of related forces within Korean society. Except for a period of rather remarkable general cultural and political renaissance in the eighteenth century, the common man was subjected to serious corruption and to highly arbitrary and frustrating public administration and social and economic control from about 1550 to the beginning of Japanese hegemony in 1905. While something can be said for the argument that the strict preservation of public order, the predictability of Japanese "justice" and considerable physical development of the peninsula were an advantage to the subject people, it is plain that the mass of Koreans had very limited horizons of opportunity during the Protectorate period (1905-1910) and the three and one-half decades of formal incorporation in the Empire of Japan (1910-1945). The United States Military Government in South Korea (1945-1948) made important efforts to bring stability and hope to the settled population and refugees alike, but we had no special preparation for dealing with any Korean problems, to say nothing of the perplexing and compounded ones of the post-war years. The Republic of Korea since 1948 has weathered the communist storm of 1950-1953, and, with the aid provided by the cooperative programs sketched in Report 5, has emerged from an accumulation of wreckage with considerably improved physical implements for building a better life. Economic uncertainties continue, however, and there are no sure answers to a host of broad cultural questions which has been in the process of unruly assembly for a far longer period than the eleven-year life of the Republic. The whole relationship between Korea's rich moral and intellectual heritage and the course which this society can or must follow in the future is unknown and, indeed, unknowable in any precise terms. It is not surprising that able Korean and Western observers who participated in the SEMINAR find the old foundations of Korean morality and values severely shaken. There are vast numbers who are seeking passionately for effective new social forms and new systems of truth. Others may accept present conditions as being inevitable and unchangeable. In any event the building of a viable culture pattern takes time, and in this lag-period idealists and fatalists alike find themselves in a society which has lost many of its standards.

A moral breakdown is of course a relative development and one which cannot be judged out of the context of the particular society concerned or without reference to changing pressures exerted on that society. If the degree of prevalence of thievery and other petty crimes in Seoul today is to be taken as an index to the general level of morality, for example, one must recall that a sharp change from conditions in the 1920's and 1930's had already occurred in the 1945-1949 period.

Many a G.I. in Korea at that stage - taking little account of the serious economic stagnation gripping the country or of the fact that hungry people suddenly found themselves surrounded by U.S. Army post exchanges, commissaries and quartermaster stores containing food and gadgets of every description and by some 50,000 American soldiers with more money in their pockets than the ordinary Korean would see in a year - was emphatic in his conclusion that Koreans were basically both thieves and liars. In 1945-1947 this writer, while realizing that such a generalization is unsound and meaningless, found that petty crime had in fact grown far beyond anything seen before 1941. The prevalence of "immoral" conduct at that time could be explained by occupation conditions, but it could not be overlooked as an evidence that personal moral values were giving way. Today, after greatly intensified sufferings by virtually all South Koreans, more population pressure and new excesses of inflation, one is struck by what appears to be a far greater deterioration than the already serious one found in 1947 or even in 1950-51. Pickpockets, in particular, are working in large numbers in Seoul and their operations in the crowded streets seem to be highly profitable. The heart-rending feature of this mass thievery is the fact that hundreds of boys, many of them apparently under twelve years of age, make up a large part of the army of pickpockets. A member of the SEMINAR group, riding along one of the main thoroughfares of Seoul, almost in the shadow of the famous Bando Hotel and of the chancellory of the American Embassy, watched in disbelief as a small boy snatched a package from the arms of a gentleman chatting with an acquaintance. By the time the startled conversationalist had turned to look, the little operative had scampered almost out of sight down an alley. The findings of many participants in the SEMINAR make it clear that brazen performances of this kind occur with regularity in Seoul and in other cities and that the cleverness of the petty thieves and their sheer numbers make it impossible for the victims or the police to cope with them. The patient and resourceful researcher who would analyze and classify the backgrounds and motivations of the pickpockets and other thieves - especially the juvenile ones - in Seoul, Pusan, Taegu, Inch'ŏn and other cities at this particular juncture would render a significant service. It would be especially valuable if such research could show, first, the respective percentages of those committing predatory crimes in the Republic today who can be classified as professionals and those who have scruples against stealing but feel that they are driven to it by the fact that the times are out of joint. Secondly, it would be important to learn how many of the children involved are homeless or otherwise lacking in economic or personal security.

Even in the absence of such a study it seems clear that the now commonplace resort to misdemeanor or felony is by no means limited to a normal criminal fringe or even to those who have absolutely no other method of preserving life. It may well seem to many an individual that the art of the pickpocket is in no different moral category from that of the alley dice-thrower or the practiced player of the exchange rate. Such rationalizations are evidently possible only because the society as a whole has in large measure lost its traditional moorings. This cutting-adrift process defies precise analysis, but it seems to be primarily a product of experiences of the past two decades and to have two interrelated aspects. The first is a serious weakening of the social structure. The old organization of Korean society, with some modifications through Christian and other influences, remained generally intact under the moral and economic strains of the period of Japanese control until about the beginning of World War II, but has suffered a progressive deterioration since that time. Decay had clearly set in by 1945. The wholesale transportation of both women and men to Japan as factory workers and of men to Japan's war-torn outposts in Southeast Asia as labor troops had broken up thousands of families and separated more thousands of individuals - often permanently - from home ties and traditional environments. The infiltration of South Korea by communist organizers early in the

three-year Military Government period (1945-1948) may have given Korean young men and women very little understanding of theoretical Marxism, but it gave form and a new air of importance to their already developing tendency to defy parental authority and to claim that they must regulate their lives by the revolutionary standards of an oncoming new order. Even at that time the family and the whole framework of familiar societal obligations and sanctions were losing their meaning for people in their teens and twenties. Today the revolt is still more shocking because it can no longer be dismissed as merely a communist-inspired student fad and because it has crept up the age structure to affect large numbers of those in their thirties and forties. The old social chain of command is broken in many places and is plainly thought by a vast number of young and early-middle-aged people to be beyond repair. The tragedy, from the standpoint of thoughtful Korean leaders, is that no general agreement on a revised social framework is in sight.

The second aspect of the mounting dissatisfaction with the old order seems in part a cause and in part an effect of the crumbling of the social structure. It is a strong tendency to find old beliefs unsatisfying and to grope for new ones. The field of religion is one in which this demand for some new certainty is expressing itself in a spectacular way. New religious groups of a crusading character are gaining thousands of converts. One of the most prominent is the Chondo Kwan ("Evangelistic Mission"), led by Pak Tai Sŏn. This and other messianic splinter groups, growing out of a Christian background, seek to reach tenable theological ground in a time of physical defeat and hardship by denying that the material world has any importance and seeking to focus all attention on spiritual values. Nor are the established Christian churches free of the general uncertainty and demand for change. It is true that the recognized Christian bodies as a whole are approaching the 1,500,000 mark, with Protestant groups in particular enjoying rapid gains in recorded membership. Yet leaders of several key denominations, as well as thousands of Christian parents, feel that younger members are no longer certain in their beliefs and go through the motions of Christian observance while in fact sharing the general sense of spiritual emptiness. Serious differences of opinion on policy plague the Korean National Council of Churches (the general Protestant organization). Roman Catholic membership is increasing, but amounts to less than twenty per cent of the total Christian group and is growing less spectacularly than Protestantism in Korea or Catholicism itself in Japan. While Korean Christians have long exercised a leadership out of all proportion to their numbers, it must be recognized that even today the actual membership of all churches combined amounts to considerably less than one per cent of the population of the southern provinces alone.

It is thus to the adherents of Korea's traditional mosaic of religions that one must look for the main body of those who are seeking new spiritual foundations. The principal ingredients of this mixture have been that religious outgrowth of Confucian ethics which is known as Ancestor Worship; Buddhism; Animism or Shamanism; and the ancient monotheistic belief in Hananim. Many individuals have been primarily and even fervently loyal to some one of these cults, but the great mass of Koreans have been eclectic in their religious ideas. It has long been common for some member of almost any family to pay homage, at a time of crisis or on some recurring ceremonial occasion, to each one of these religious traditions. The husband might be a strong Confucianist and profess to have no religious interest other than the worship of his ancestors and perhaps the Neo-Confucian cosmogony. Nevertheless it is likely that his wife would now and then seek relief from the stern Confucian social pattern and recognition for herself as an individual by visiting a Buddhist temple; that one or more of the family members would occasionally tie a rag on the "devil tree" or otherwise seek to appease the spirits of nature; and that all of them would, if asked, declare that Hananim is after all supreme. It must be added that the

Tonghak-Ch'ondo Kyo of the nineteenth and twentieth centuries, while a vigorous social reform movement, has also been a religion. It borrowed from Confucian thought, from Taoism and from Buddhism and was apparently influenced in some degree by the Catholic Christianity against which it fought, but the ensemble was something distinctive and brought a new and crusading form of monotheism into Korean thought. Ch'ondo Kyo, like Protestant Christianity, came to be associated with social and political justice in the minds of many who belonged to neither group. Both of them, together with Buddhist leaders, spearheaded the impressive independence movement of 1919. Yet as a religious organization Ch'ondo Kyo, like Christianity, has been able to draw only a fraction of the population into its membership. It has not changed the fundamental balance of the older factors in the distinctly Korean religious assortment.

It is important to avoid oversimplification in seeking reasons for the inadequacy of that mixture - Ancestor Worship, Buddhism, Animism and faith in Hananim - as the main reservoir of beliefs for the Korean of today. One line of analysis which seems promising would begin with the fact that for several centuries before 1945 the ordinary people found themselves chronically on the defensive in the face of overwhelming social, economic and political power in the hands of their own self-centered aristocracy or, after 1910, in the hands of the exploiting Japanese. So long as the individual tacitly admitted his helpless subordination to the overpowering system into which he was born, the religion he needed was essentially a passive and self-protective one. He demanded only an assurance that he could depend on the approval and support of Heaven as a kind of palliative for the pain suffered in a battle which he was predestined to lose. A false start toward throwing off this basic mentality of defeat came in the 1920's and early 1930's. When Koreans felt the full impact of the American decision not to follow up the courageous Independence Movement of 1919 by raising the question of Korean self-determination at Versailles - vividly described by Stephen Bonsal and others - the door was open for communist agitation. Aside from a few dedicated cell-members, there were not many Koreans of any age-group who became theoretical communists. But schoolboys and schoolgirls thought that they had found in the new philosophy, sponsored by the largest state in Europe, a juggernaut which could flatten the psychological and political barriers which hemmed them in and enable them to gain recognition and security. Paradoxically, the self-assertive conduct of young people in dealing with traditional beliefs in this period was partly traceable to the ideas of justice and the dignity of man drawn from Christian teaching. Certainly it is impossible to distinguish communist-born influences accurately from others in a time in which communist operatives were concentrating on support for the independence movement and riding the band-wagon of a frustrated nationalism. It is clear, however, that the intellectual and emotional revolt of the interwar years struck at old Korean values as well as at the domineering Japanese and the seemingly undependable Western powers. But the old Korean religious and moral mosaic remained generally intact during the 1920's and 1930's because there was not yet any basic weakening of the external forces which held the people as a whole within a narrowly defined range of independent initiative. To defer still further any general revolt against the essentially passive pattern of traditional beliefs, there came in 1937 the beginning of the new Sino-Japanese war and the inauguration of the ingenious "soft-sell" approach. It emphasized the "inevitable" preeminence of the "East Asia Co-prosperity Sphere" and the self-interest which Korean and Japanese "kinsmen" had in working together for the glorious future. This ingratiating appeal was harder to fight than the raw oppression of earlier decades.

Then came 1945 and "Liberation". In the fourteen years which have followed, the ferment of freedom and the realization that old barriers are gone have been at work,

despite constant suffering and the constant threat to independence, or perhaps because of that threat. There is no longer any basic satisfaction in an ideology which accepts and seeks only to soften a perpetual state of subjection and denial of equality. Although few could articulate it clearly, Koreans are being moved by a demand for a new set of beliefs which will enable them to live with assurance in a time of explosive uncertainty and give spiritual support to their society in its new role as an active free agent in a rough-and-tumble world. It is not surprising that the Pak Tae Sons are winning their thousands of converts and that the culturally uprooted people are groping for new absolute values to replace those now proven to be only relative. This entire interpretation can of course be attacked on the ground that several of the components of Korea's traditional religious array, including certain militant Buddhist elements, have been aggressive and far from merely palliative in their message and methods. Yet there seems to be general agreement that revolts inspired by such religious forces have been directed toward protecting the country from invasion or toward forcing a government to abandon unconscionable excesses and return to the traditional moral and political framework, which itself kept the people in perpetual subjection.

The old social structure and value system which are now subjected to intense strain have historically been accompanied by a strong sense of ethnic purity and distinctiveness. Regardless of modern anthropological evidence that fusion rather than segregation is the universal rule for the growth of societies, Koreans have insisted that their race is separate and unmixed. As a matter of fact their case is an impressive one unless the analyst projects his study over a span of centuries. Even the Mongol envelopment seems to have brought limited intermixture. Since it came to an end in the mid-fourteenth century there has been no mingling worthy of mention unless account be taken of the comparatively few Japanese soldiers who were left over from Hideyoshi's invasion (1592-1598) and found Korean mates. Throughout the period of Korean-Japanese contact in the nineteenth and twentieth centuries it appears that an extremely small number of Korean-Japanese unions, either in or out of wedlock, occurred in Korea. In most areas the Korean member and the children lived under distinct handicaps so far as Korean society was concerned. Korean-Chinese matings have carried little or no stigma but have been rare in modern times. In the occasional Korean-Western matches before 1945 and numerous marriages occurring since that time, the male member has most often been the Occidental one, and the children have generally been assimilated to his society rather than to that of the mother. In the hundreds of cases of liaison between American and other UN service men and Korean women since 1945 which have resulted in the birth of illegitimate children, on the other hand, the situation has been far different. The mother is under no greater economic pressure than if both parents were Korean, but she has a serious additional handicap in the ostracism which is almost certain to face her half-foreign child and even herself. Of the hundreds of such children, a number are being regularly included among those taken from Korea for adoption by American and other Western families. The greater portion remain in Korea, however, and present a new cultural problem. The Choong Hyun Babies' Home, which was visited by Drs. MacKenzie and Chen, is one of a number of Korean orphanages which are making a sincere and intelligent effort to give these unwanted infants both physical and emotional security. The Korean social sanction against persons of mixed blood can hardly be criticized harshly by Americans who are aware of our own slow approach to the solution of racial problems. It seems reasonable to expect, however, along with thoughtful Korean social leaders, that the distinction between "pure" and mixed orphans will become less distinct and the individual will come to be accepted more fully on his own merits as economic and general cultural adjustments are made and Koreans find themselves competing on more even terms with the leading societies of the world.

The intellectual preparation of those who will take the lead in assuring that those adjustments are salutary and intelligent is being given on a constantly broadening basis by Korean universities and research organizations. There were one university and a handful of colleges at the end of the Japanese period in 1945 in the country as a whole. Today in the southern provinces alone there are more than thirty-five institutions of higher learning. Eight national universities, at least one municipal college, a number of private institutions, and universities with Christian, Buddhist and Confucian affiliations are included. An examination of the divisions, faculty and student rolls and sample curricula of these diversified places of learning reveals that a surprisingly wide range of modern scholarship is being brought to more than ten times as many college men and women as were enrolled at any time under Japanese rule. In many cases substantial numbers of American specialists have taught and served in advisory capacities; many are still doing so and there is a substantial demand for further such exchange personnel, especially in the newer universities and colleges. Both ICA and foundation assistance have been important in giving effect to these programs. Research institutes, especially in history, government, international relations, and various technological fields, are being developed on a scale that would have been considered fantastic in 1945. Several such establishments in Seoul have received important aid from American foundations. Those in the social science areas already have some books and documents - primarily in microfilmed form - which enable them to do advanced original work while they are training research specialists. The demand for more source material and microfilm-reading equipment is strong. Institutions of higher learning in the Republic of Korea are working intelligently and with tremendous earnestness to make available to its future leaders the fullest knowledge and the best techniques available anywhere in the modern world.

THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
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APR 1 1959

RICHARD H. BAIRD

March 26, 1959
(dict. 3/23/59)

Dr. Richard H. Baird
United Presbyterian Mission
APO 301, c/o Postmaster
San Francisco, California

Dear Dick:

This letter is an answer to your letter of February 16th which was in turn an answer to my letter No. 59-24. Some of the things discussed in both letters are still pending, but let me bring the matter up to date. I am sending a copy of this letter to Dr. Little, who will be able to carry on from here.

First of all, let us deal with the Severance Union Medical College and Hospital. The total hospital rehabilitation program was started about 1947 or 1948 and of course was interrupted by the Communist invasion and taken up again after 1953. It was evident that the hospital and college would have to be relocated and of course rebuilt. Yonsei University campus was the site chosen, though with some reluctance on the part of old Severance graduates. We who were related to Severance knew that we were up against a very difficult financial situation. We were in agreement that the college and hospital would have to be moved, though an outpatient clinic would remain on the old site. The necessity for removal of course was enhanced by the fact that the new road was being built through the campus and would separate the hospital from the medical school.

When I say "we" I mean the Methodists, the United Church of Canada, the Southern Presbyterians, and ourselves. In the last analysis, the major responsibility for this has to rest with the Methodists and ourselves.

The Board of Directors at Severance was, of course, perfectly willing that they should be given a new campus at Yonsei University and keep the old campus for income purposes. The idea was to build office buildings along the new road and from that income they would support the hospital and medical college. However, Dr. Brumbaugh and I, representing the Boards here in the United States, were insistent that they should participate in the sale of some of the property downtown, as well as by contributions by alumni in Korea. This was agreed to by action of the Board of Directors, though I think there have always been some reservations by some of the people and some thought that they might never have to fulfill the obligations which the Board of Directors had undertaken.

Up until three or four years ago, the "we" which I have referred to above were organized as a Cooperating Board for Chosen Christian University and Severance Union Medical College and Hospital. This was very inefficient, for we took turns being the secretary of that Cooperating Board and the office was lodged in either the Methodist or Presbyterian buildings. Therefore, we of the Cooperating Board first asked the United Board for Christian Higher Education in Asia to act for us at the point of correspondence and then later took official action merging our responsibilities with the United Board. This is only a change in name, however, for the Northeast Asia

Committee of the United Board, which functions in relationship to Yonsei University and its College of Medicine, is the old Cooperating Board, and nothing is done by the United Board without the action of the Northeast Asia Committee. Up to the present, Dr. Brumbaugh and I have alternated as chairman of the Committee.

Bringing in the United Board, however, did give us a greater efficiency and a greater sense of participation and at time some additional funds. The most significant amount, of course, is the contribution of the China Medical Board to which I will refer later.

It was quite obvious that if the unit was to be moved from the downtown site to Yonsei campus, we would have to move four units - a hospital, an outpatient clinic building, a nurses' training school and dormitory, and a basic medical science building. It was decided that the outpatient clinic building, which is to cost between \$250,000 and \$300,000, should be the responsibility of the Board of Directors at Severance who were to supply these funds from sale of the downtown property and/or money raised among alumni.

The nurses' training school and dormitory was to be built by gifts from the women, and the first usable unit is now to cost \$132,000. The women of the United Church of Canada, the Methodist Board, and the Presbyterian Commission have already contributed a total of \$143,000 toward the completion of this project.

The basic medical science building was originally to cost \$450,000, and the China Medical Board became interested, through the United Board, in supporting this project. Jim Livingston's report a month and a half ago indicated that this would now cost \$750,000. The China Medical Board gulped once or twice, but has guaranteed this amount on condition that we actually began to build in 1959.

This leaves the basic 300-bed hospital and service unit. For several years, there has been agreement with the Eighth Army that a part of this hospital and service unit should be regarded as an Eighth Army memorial and an object of the Armed Forces Aid to Korea. You know something of the way these projects are handled. They give cement and steel and such equipment as is available to them on condition that the funds for labor and for continued construction and for other equipment is forthcoming from other sources. The Board of Directors entered into an agreement with the Eighth Army which was supported by the guarantee of the United Board that we would participate to the extent of an equal amount. At that time, we thought this was \$450,000 to \$500,000. This has grown to something over \$700,000. Part of this money has already been made available and has gone into the building that is half completed. Jim Livingston's estimates of a month and a half ago were that we would need a minimum of \$425,000 in addition on our part to complete the building. We have \$122,000 in cash in the hands of the United Board. This is not money that any of us as Presbyterians have control over. These are appropriations already made and waiting to be used. This leaves then \$303,000 to be raised by the United Board and member agencies.

Since the United Board itself has no access to additional funds, we have divided up the \$303,000 between the Methodists, Presbyterians, United Church of Canada, and the Southern Presbyterians. Our share is \$125,000. We are meeting this afternoon and doubtless will have some word from the United Church of Canada and the Southern Presbyterians. The Methodists have already indicated that they could pay \$80,000 of their \$125,000 this year and the balance in 1960.

March 26, 1959

I have made it clear that this is the last and final amount that we Presbyterians can make available for reconstruction at Severance. I understand perfectly that this will not equip the hospital as it ought to be equipped, but it will finish the job and get the hospital started. If further funds are needed, they will have to be sought elsewhere and particularly from the sale of land in Korea. M.S. Kim once said to me that his father told him "Never sell a yard of land." I am quite aware that until we make a statement that will stick, there is no hope of them selling any large proportion of the land downtown. I, therefore, would recommend that it be clearly understood by all concerned that when the money is made available on this minimum basis through the United Board, that nothing more is coming from the United States for these purposes.

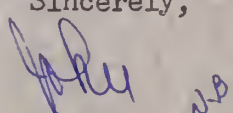
This brings me to the problem of clearance concerning requests. It has seemed to me that though Severance is a perfectly legitimate request and our faces will be red if we do not fulfill our obligations, yet this is a very difficult project to present to the Hyup Dong Sa Eup Boo, especially when there are requests for other very needy projects that hold a greater interest for the Church. Therefore, it has seemed to me that the women's Thank Offering is a good solution. This selects an object which everyone recognizes has some claim on them, but is financed by funds which would not otherwise go for Korea. Therefore, the women have taken the \$125,000 as their object for 1960. Since \$150,000 of this Thank Offering is guaranteed, it is possible for us to advance money when it is needed. Of course, the whole exchange situation delays this considerably.

While we are at it, let's talk about the university end of Yonsei, which used to be Chosen Christian University. George Paik has also had a rehabilitation program and through the Cooperating Board, and now through the United Board, has had assurance that a total of \$900,000 would be set as a goal to be raised. I suspect that George would not call it a "goal" but would call it a commitment. We have not raised the money at the rate he expected, but of course he has not been able to spend the money at the rate he expected either.

We will be in a meeting this afternoon where we will try to tie together the ends of this in as satisfactory a way as possible. I think we of the United Board still need about \$400,000 to complete the \$900,000 goal. Part of this is for the auditorium, which is under construction and against which George has borrowed some money.

If the Women's Opportunity Giving can be given for Yonsei University and include another \$50,000 or more for the University part over and above the \$125,000 for the hospital, then we may also be able to fulfill our Presbyterian share in this amount with this one Thank Offering gift. Certainly, if we can do this it will clear the decks for other things in Korea and with the full understanding of the Hyup Dong Sa Eup Boo.

Sincerely,



John Coventry Smith



"THREE YEARS OF GOSPEL BROADCASTING IN KOREA"

The "Radio Voice of the Church in Korea", Station H L K Y in Seoul, completed three years of gospel broadcasting on December 15, 1957. This Christian radio project, supported by the leading mission boards and churches in Korea, as well as by interested friends, aims to reach with the Good News as many as possible of Korea's 30 million people.

A step forward in this direction was taken during the past year when H L K Y's power output was increased from 5,000 to 10,000 watts. As a result a stronger signal is being heard at the 840 spot by South Koreans, and God's Word is penetrating more deeply into the darkness and oppression that is Communist North Korea.

With those behind the "iron curtain" of the 38th parallel especially in mind, the Christian Radio Station has added special programs each Sunday lasting until midnight. The truths of God's Word will thus comfort the Christians, who must listen as well as worship secretly. It can also challenge Communists and all others in North Korea for whom radio is the only means of hearing the Truth.

From the southern tip of Korea, at the Chinhae Naval Base, comes this report: "I am a Second Class Seaman in the Korean Navy. I have been listening to the religious programs over radio station H L K Y and am enjoying especially the five minute program "Lighthouse of Truth" every evening. I regularly invite my non-Christian shipmates to listen to the radio with me and a number of them have been saved. When I came on board, six months ago, only three of us were Christians. Now there are twenty of us, as a result of the Chaplain's work, the radio and a Saturday evening Gospel Hour. On Sundays when the Chaplain can't hold services on our ship, we all gather and listen to your Radio Church Service. The radio programs give us all spiritual strength and hope."

To the tens of thousands of American soldiers still on duty in Korea the Christian Radio Station in Seoul broadcasts not only Gospel programs in English but also several hours of fine music daily. From a Colonel in the 1st Battle Group comes this letter: "I can't tell you how indebted I feel for the wonderful music you supply. Your programs are splendid, of the most uplifting kind, truly magnificent. I wish I could listen to them regularly and in their entirety, and do so as much as possible, as do many other officers I know. Your programs are not merely a boon to United States personnel but appear to me to be of the type preferred by Koreans... You are planting the best music in the Koreans' hearts and I am amazed at how they seek it and love it. Thank you for the fine contribution you are making to the profit and pleasure which can be derived from a tour in Korea."

During the coming year we hope to establish two or more relay stations in as many cities two hundred or more miles south of Seoul. H L K Y will thus grow into a Christian network for Korea. God has graciously blessed this evangelical and interdenominational radio witness during its first three years on the air. We look to Him for even greater things in the future.

For more information on the Christian Broadcasting Station in Seoul, write to either Ravemcco, 156 Fifth Avenue, New York 10, N. Y., or to the Rev. E. Otto DeCamp, Station H L K Y, 91 Chongno 2 Ka, Seoul, Korea.



"FOUR YEARS ON THE AIR IN KOREA"

Happy Birthday, HLKY! Happy Birthday to you! There were four candles on the cake last December 15, 1958, indicating the number of years the Christian Broadcasting Station in Seoul had been on the air. During this time the 10,000 watt "Radio Voice of the Church in Korea" has been a lighthouse of hope in a nation still rebuilding after the tragedy of the Korean war and its aftermath.

Between the third and fourth birthdays, time on the air increased from 52 hours per week to 62 hours. But more significant is the encouraging evidence that God is working through these broadcasts. A newspaperman said recently to Dr. Han, one of the leading pastors in Seoul: "Many months ago, while in bed with a heart condition, I listened to your series of radio talks on 'What is the Christian Faith?' I decided to become a Christian then and have been attending your church since. Now, with my family, I would like to be baptized."

There was also the convict in death row in a Korean prison. Although previously bitter against Christians and the Church, on this night, a Christmas Eve, he listened to Christmas carols being broadcast from HLKY and relayed to each cell block in the prison. The lilting melodies and the glorious words touched him... "To you is born... the Saviour... Born that man no more may die... Be near me Lord Jesus, I ask Thee to stay... And fit us for heaven to live with Thee there." Melted by a sense of his own guilt, as well as by an awareness of what God's great love had done for him, one occupant of death row yielded himself to Christ and began that night to read his Bible continuously.

As a first step in reaching the countless villages of Korea with few outside contacts and no radios, 90 battery radios - "portable missionaries" - have been distributed to as many country churches. Using the village church as a listening center, up to 30 persons gather daily around each radio to hear a wide variety of Gospel programs, dramas, fine music, English lessons, etc.

To understand the listening habits and desires of the people the Christian Broadcasting Station conducted another extensive audience survey this year in Seoul. It was found, on visiting more than 10,000 homes in the city, that 48.7% have receivers. On the basis of this percentage there are 150,000 radio homes in Seoul with 829,000 potential listeners. Of these the survey indicated that better than 660,000 persons listen to HLKY at least some of the time - an audience large enough to challenge the best in all of us. In addition an increasing number of American servicemen are listening to the fine music over HLKY and to the religious programs aired each Sunday in English.

The "iron curtain" in Korea is truly that, except that it cannot keep the "old, old story" out when it is beamed by radio. Two recent visitors to Pyeng Yang, the capital of Communist North Korea, reported hearing HLKY clearly there. Radio is still the only way of doing missionary work north of the 38th parallel.

Before the fifth birthday a major step forward will be taken as the first Christian relay station goes on the air in Taegu 200 miles to the south. With a 250 watt transmitter now being installed, HLKT (the new call letters) will soon be broadcasting daily programs prepared on tape in Seoul and sent to Taegu. This will bring one million more persons within range of a strong clear signal proclaiming the Good News. As the way opens we look forward to extending this Christian network with similar relay stations in Kwangju, Pusan and other distant cities of South Korea.

The Christian Broadcasting Station in Seoul is operated by the Radio Committee of the Korean National Christian Council in which the leading churches and missions in Korea cooperate. For further information on this interdenominational, evangelical radio ministry write either to Ravemeco, 156 Fifth Ave., New York 10, N.Y., or to the Director, the Rev. E. Otto DeCamp, Station HLKY, 91 Chongno 2 Ka, Seoul, Korea.

PRESBYTERIAN ASSEMBLY SPLITS

RNS, SEOUL, KOREA, SEPT. 29, 1959. A minority group, calling itself the N.A.E. party, violently split the 44th General Assembly of the Presbyterian Church in Korea after three days of delaying action which prevented even the election of an Assembly Moderator.

Unwilling to accept defeat on the first key vote of the Assembly which seated an opposing presbytery delegation, the militant minority adjourned to meet again Nov. 24.

The majority group, called the Ecumenical Party by their opponents, called for a count of the voice vote on adjournment. When this was arbitrarily refused by the retiring Moderator, Rev. Chin Hyun Lo, pandemonium broke out. The N.A.E. faction, which is not affiliated with the National Association of Evangelicals in America, walked out, taking with them all ~~executive~~ officers of the 43rd Assembly except the treasurer.

~~Executive~~ N.A.E. partisans swept into the church to evict the majority who were still protesting adjournment. A vote of non-confidence in the moderator, read by former Stated Clerk, Rev. Kwan Kook Ahn, was passed with a shout, and the former moderator, Rev. Pil Soon Chun, was asked to take the chair, but attempts to restore order were futile.

A caucus of the majority group called for an adjourned meeting of the 44th Assembly in Seoul on the following day. Approximate strength of the two rival delegations is estimated at 150 for the majority party, and 120 for the minority.

- 30 -

Samuel H. Moffett
Presbyterian Mission
APO 301, San Francisco, Cal.

KOREAN PRESBYTERIAN SCHISM

RNS, SEOUL KOREA, Dec. 8, 1959. Korea's largest Protestant denomination, the 500,000-member Presbyterian Church of Korea, split apart into two General Assemblies completing a schism threatened two months ago at the turbulent break-up of its 44th Assembly in ~~Taejon~~ Taejon.

Also divided by the schism was the Presbyterian Theological Seminary in Seoul, whose 475 students make it the largest Protestant seminary in all Asia.

Bitter anti-missionary demonstrations punctuated the meetings in Seoul's Sung Dong Presbyterian Church at which a minority group who had failed to win control of the Taejon Assembly organized what they called the "true" General Assembly. They elected as moderator the Rev. Wha Sok Yang, retiring vice-moderator of the 43rd Assembly, from whose church in Taejon the 44th Assembly had ~~be~~ been forcibly evicted when it refused to ~~recognize~~ submit to a violent attempt by the minority to declare the Assembly adjourned.

Swiftly and without debate the new Assembly voted ^{to} the withdraw from the World Council of Churches and oppose in every way possible the ecumenical movement. Although popularly known as the "N.A.E." Assembly, it also voted withdrawal from the National Association of Evangelicals.

This prompted speculation that control of the splinter Assembly had passed from the hands of moderate evangelicals into the hands of radicals who, just prior to the Assembly, had sponsored a nine-day speaking tour of four leaders of the International Council of Christian Churches. The Assembly echoed the I.C.C.C. line that the World Council of Churches is a liberal, pro-communist Super-Church.

Delegates at the Sung Dong meetings sharply criticized Presbyterian missionaries in Korea for their failure to recognize the Assembly as the

legal continuing body of the Korean Presbyterian Church. All three cooperating missions, United Presbyterian, Southern Presbyterian and Australian Presbyterian, were in agreement that the Taejon Assembly had been illegally adjourned and were therefore unwilling to recognize those responsible for this illegality as its legal successors.

Missionaries of the United Presbyterian and Australian Presbyterian missions had taken the further step of joining with the evicted majority of the abortive Taejon Assembly in organizing the continuing Assembly at Seoul's Yun Dong Presbyterian Church in September.

None of the Home Boards of the three missions, however, have taken action as yet to recognize either of the rival Assemblies. Nor is it possible to determine which group actually controls the majority in the church at large. A considerable segment of the church is seeking a neutral, mediating position, hoping for peace.

Peace hopes were considerably dimmed, however, when the minority Assembly shouted its rejection of a Peace Plan proposed by the three cooperating missions. In essence, the plan called for both groups to join in forming a United 45th Assembly next year, each recognizing its own 44th Assembly as partial and provisional only, and accepting the will of the majority in the election of new officers without sacrificing the rights of the minority. Concessions asked of the majority would include a three-year suspension of relations with the World Council of Churches.

Officers of the Yun Dong Assembly accepted the plan in principle and hopes for peace soared only to be dashed by the arbitrary rejection of the proposals by the Sung Dong (N.A.E.) Assembly. Further hopes for reconciliation seemed limited to negotiations between the majority party and the neutrals.

HOPES RISE FOR REUNION IN KOREA

RNS, SEOUL, KOREA, Dec. 26, 1959. For the first time since the church split apart in September, representatives of both sides of the bitter controversy that rocks the Presbyterian Church in Korea met together across a conference table and raised hopes once more for reunion by a joint statement calling for reconciliation.

The statement, issued by the conferees over the protests of some extremists in the minority Assembly party, confessed to "shame and sorrow at the unfortunate division...which hides the glory of God and wounds the hearts of the saints."

"We hereby decide to unify the divided General Assembly of the Presbyterian Church in Korea," it declared, and called for a further meeting on December 29 to negotiate a plan of reunion. Meeting with the two reconciliation committees of the divided Assemblies was ^a a reconciliation committee of missionaries from the three cooperating missions, United, Southern and Australian Presbyterian, and two members of the Board of World Missions of the Southern Presbyterian Church, Dr. Hugh Bradley and Dr. L. Nelson Bell.

All previous efforts to heal the schism which erupted when the 44th General Assembly ~~meeting~~ in Taejon, Sept. 24 - 28, broke apart into a majority and a minority party, had failed. The majority group organized a continuing Assembly at the Yun Dong Presbyterian church in Seoul. This has been called the Ecumenical Assembly because of its approval of continued membership in the World Council of Churches. The minority group, meeting later in Seoul's Sung Dong Presbyterian Church, formed a rival Assembly, sometimes called the "NAE" Assembly in spite of the fact that it not only opposes the W.C.C. but also voted

to withdraw from the National Association of Evangelicals.

Observers attached considerable significance to the fact that negotiations at the joint conference of the reconciliation committees revealed a widening rift within the so-called "NAE" Assembly between moderates who are eager for reunion, and extremists who have established connections with Dr. Carl McIntyre of the small but aggressively divisive International Council of Churches.

Moderates within the minority Assembly joined with the reconciliation committee of the majority Assembly in issuing the "Joint Statement" of intent to reunite, and paid tribute to Dr. Bradley and Dr. Bell whose visit as representatives of the Southern Presbyterian Church's Board of World Mission furnished the opportunity for bringing representatives of the two factions together.

The joint statement was prepared by two spokesmen for the Ecumenical Assembly, Dr. Kyung Chik Han, pastor of Seoul's famous Yung Nak Presbyterian Church, largest in Korea, and the Rev. Ho Joon Yun, General Secretary of the Korean National Christian Council; and by two representatives of the "NAE" Assembly, the Rev. Yi Song Kil and the Rev. Yi In Sik Yi, both former moderators of the General Assembly.

Korean Methodist News Service
International P O Box 1182, Seoul, Korea

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Pai Chai College- Two years ago President Rhee speaking at a Pai Chai High School function bespoke the day when there would also be a Pai Chai College. Certain Pai Chai graduates have been busy and the first sod has been turned on a large campus for Pai Chai College in the northeastern section of Seoul. Classes are scheduled to begin enrollment next April.

.....
Bishop Ryang Memorial- With Bishop Chong Pil Kim, assisted by Bishop H J Lew, officiating, the \$70,000.00 church in memory of Dr. J S Ryang, first Bishop of the Korean Methodist Church, was dedicated Sunday afternoon November 22nd. About one fourth of the total cost came from foreign sources. Mrs. Ryang herself gave her home valued at \$10,000.00.

Bishop Ryang was abducted on the streets of Seoul during the Red occupancy of the city, August 1950, along with some forty other prominent leaders including Bishop Yu-Soon Kim. None of these men were ever heard of again.

These men were just a few of the many thousands of preachers, teachers, lawyers, doctors, and other intelligent leaders who disappeared during that summer of Red horror.

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Yon-Sei dedicates new auditorium- Yon-Sei University dedicated a long needed building when its new auditorium seating some 2,300 students was dedicated on Tuesday November 24th. As Ewha and Yon-Sei expand toward the Severance Hospital buildings now going up between the two campuses, the sight becomes a very impressive one.

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Over 2,000 baptized- Most welcome to Korea was the Derman-Potts evangelistic mission to schools held in November. With a schedule that made it possible for all of the 6,000 girls to contact the various assemblies and group meetings, the first week at Ewha University resulted in 777 baptisms on Sunday, Nov. 15th. The team then scattered to two colleges and seven high schools for the second week. The grand total of baptisms as a result of the two weeks of meetings was 2,208.

The team consisted of Dr. Derman, General Secretary of the Board of Evangelism, Dr. J. Manning Potts, Editor of THE UPPER ROOM, Mrs. Abigail Randolph, of The Upper Room offices, Dr. Louise Branscomb, University of Alabama; Rev. Leo K. Gee, Methodist Minister of Lubbock, Texas, and Rev. Charles Petzel, of West Virginia.

.....
The Korean Creed- Just 29 years ago this December, Bishop Herbert Welch, presiding over the organizing conference of the Korean Methodist Church was given the task of editing a creed for that church. That Korean creed appears in the Methodist Hymnal page 512, Affirmation of Faith-III.

Calendar 1960- Several dates of major importance in the coming year:

- a- March 1-7- The three annual conferences meet in joint session in Seoul. Appointments do not come up this year. Major emphasis will be placed on celebration of the 75 Anniversary of Methodist Mission work in Korea.
- b- April 2nd- Bible Society celebrates 50th Anniversary of the completion of the Korean translation of the Bible.
- c- April 17th - Easter Sunday - Union celebration of the arrival of H. G. Appenzeller and H. G. Underwood at Chemulpo.
- d- June 23rd - Christian Literature Society celebrates 70th Anniversary of the Organization of that Society.

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Splinters-Made by Americans- Americans have just spent at least \$4,000.00 to help wreck Korean church unity. It must have cost even more than that for the plane fare of Dr. Carl McIntire and his three team-mates to fly to Korea for their ten day tour, in November.

They announced an anti-communist campaign, and a lot of good people who were not only anti-communist, but much more Christian than Dr. McIntire were duped into attending some of the 22 meetings. The substance of their anti-communist speeches was that Methodists and Presbyterians who allied themselves with the National Christian Council or the World Council of Churches were aiding communists, and chief of these sinners were some of our respected Methodist bishops.

Having had over 20 years experience in breaking up Presbyterian churches in USA, Dr. McIntire and his party were able to give much comfort to communists in Korea by adding another splinter to a major denomination in Korea in spite of the efforts at unity on the part of the missionaries of that denomination. Actually this is the second splinter group for which these Americans are responsible. And there is little hope of uniting the two splinters!

We Methodists deeply regret that a sister denomination must be so afflicted by visitors whose chief goal seems to be to destroy union work.

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Ministerial candidates - In a thesis presented for the M. A. Degree, Missionary Finis B. Jeffery reveals that the Korean Methodist Church leads the Methodist world on two counts: Korea has the largest number of ministerial candidates in proportion to church membership (over 300 men in the seminary for a church of 45,000 full members), and also the largest enrollment in the class-meetings in proportion to church membership (58,000).

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Leaving on furlough- Miss Sadie Maude Moore, to Jefferson, Georgia; Miss Lillian B. Montgomery to Washington, D. C.; Mr. J. McRee Elrod to Peabody College, Nashville.

Package address

Presbyterian Mission
136 Yun Chi Dong
Seoul, Korea



Letter address

Presbyterian Mission
APO 301, San Francisco Cal.
October 1, 1959

Dear friends:

Farewell from
Andong's mayor

Note the new address. We have left the green hills of Andong for the hot paved streets of Seoul. Eileen will be going to language school. "I have stepped through the gate marked Grammar," she writes, "stumbled along the path of Conversation, climbed the hill of Reading, and am approaching the pavilion of Chinese Characters". I will be teaching the History of Christian Doctrine at the seminary, and facing that task I know I'm the one who needs the language study. I have been made very humble by a shattering language experience in Andong not long ago.

A Korean chaplain invited me to speak at the ROK 36th Division's Chapel. Any soldiers willing to come out to hear a foreigner try to preach in Korean, I thought, will be favorably disposed and widely tolerant, so I accepted. I figured that there would be only a handful there and that the language practice would be good for me. But on arrival at Division Headquarters I was shocked out of a whole year of Korean studies to find the entire division lined up on parade to hear me. 2,000 tired, hungry, captive men, just back from maneuvers, waiting for me to "practice my Korean"!

The incident points up, however, the limitless opportunities that face the Christian mission in Korea. If averages hold true, 85% of those men were not Christian. The general who ordered them out to a Christian service was not even a Christian himself. But everywhere Korea listens eagerly to the gospel.

No, not quite everywhere. Looking back over our happy years in Andong, two villages come to mind. One, Chiso, is typical of the glad advance of the faith in this land where, I would guess, some new church is built or some new group of believers organized every other day throughout the year. But the second village, Hahwae, is a reminder that the advance of faith is not always easy.



Hahwae is Confucian. For forty years the gospel has been preached there, and for forty years its proud Yiu clan has ignored it. The Spirit tree, the straw rope, and the pile of stones at the top of the pass still guard the village from demons, and down in the valley the town lies rotting slowly in the sun, too proud to work, too poor for anything but dreams of ancient glory.

The old patriarch, whom we often visited, is dead but his son's

Yiu mourner
in Hahwae

New matriarch
with daughter



wife, the new matriarch, received us hospitably in their rambling 300-year-old house, covered with straw for the mourning. A few of the Yiu women attend church, but when I reminded her that the wife of the old patriarch had been devoutly Christian, she said, "That is impossible for me. We will be in mourning for my father-in-law for three years. Every day I will have sacrifices and ceremonies to perform. My daughter is going to church, though," she added. "Maybe someday..." and her voice trailed off wistfully. When we left, she asked to ride with us the twenty miles to Andong, still eager to talk with us, but still, she thought, not free to believe in tradition-bound Hahwae.



Our host and his family, Chiso

Chiso is in another world. It is a tiny village tucked back in an almost inaccessible crevice in the mountains. Its sturdy farmers have no pretensions to grandeur. On our last visit they were earnestly discussing their big building project for the year; a bell tower for the church. Its cost, though, seemed prohibitive. About forty dollars!

A student pastor makes his painful way sixty miles out to Chiso from Taegu every weekend. He must walk the last ten miles over the mountains on foot. It was a high privilege to be asked to baptize two of his new believers in the tiny church.

The best surprise of all in Chiso, however, was the visit with our host. Last year we told you of a boy in the Kyung An High School who walked twenty miles to school so he could give the bus fare to his church for evangelistic services. A foolish, impulsive gesture, you may have thought. But thanks to gifts like his the church held its meetings and one of those who made decisions for Christ that week in Chiso was the stocky farmer who now gladly and proudly threw open his small, straw-thatched home to the missionary for the weekend.

It is not easy to leave a village like that for Seoul. It is not easy to leave Hahwae either, for that matter, for we continue to pray for victory there. But Seoul has its challenges, too. The seminary where I will be preaching is the largest Protestant seminary in all Asia. And the city itself is a challenge; 2,000,000 people crowded into a teeming city built to hold only its 1945 population of 360,000. We are counting on your prayers in the busy days that lie ahead.

The Chiso Church



Sincerely yours,

Sam and Eileen Moffett

P.S. Word has just come of the disaster that swept with Typhoon Sarah through the Andong area. A \$3,000 orchard which was part of the High School's endowment was completely washed away in the flood. Three workers were killed trying to save the trees. And further bad news comes from the General Assembly meeting, as a split in the Assembly threatens to divide the church. Korea needs your prayers.



Pity and Compassion

A Radio Message By Bob Pierce

DID YOU EVER STOP to think of the difference between pity and compassion?

There's a big difference. "Jesus, when He saw the multitudes, was moved with compassion on them," says Matthew the ninth chapter and the 36th verse, "because they fainted and were scattered abroad as sheep having no shepherd."

What is the difference between pity and compassion? I believe that if you think about it a little, you will conclude, as I have, that there is a world of difference. Pity passes by the suffering of some unfortunate person caught in an accident or trapped in some of the awful frustrating sorrows of life, a person overwhelmed with some staggering pain or need. And pity looks on and says, "Isn't that too bad? Poor guy. Tough luck. How glad I am it didn't happen to me!"

But compassion is something entirely different. Compassion is that quality that sets Jesus Christ apart from every other god . . . every other religion. It lies in this one quality—Jesus saw the needs of men, but seeing them He did not pass by and say, "Isn't it too bad?"

The Scripture says our Lord was "in all points tried, tested like as we are . . . tempted, yet without sin." And the result is that "we have not an high priest who cannot be touched with the feeling of our infirmities (our temptations, our needs, our awful sorrows)." Instead, we have One Who is touched with the feeling of our infirmities. And His compassion, unlike pity, says, "Look, see this deep need? Hear those heartbreaking sobs . . . see those tears? I know what that person is going through. I feel it with him, and I cannot pass by." Compassion identifies the compassionate one with the one who is suffering. And Jesus has this great quality of feeling that you and millions of others feel.

This is the heart of the Gospel. It is needed now for Christians in Formosa, for Christians in Korea, for Christians in the mainland of China locked away from help, for missionaries who are 10,000 miles away from home and hundreds of miles from an operating table, who are dying of cancer, or a ruptured appendix while other panic-stricken loved ones kneel around and cry to God for help.

This is the hope for folk who are wrongly misjudged and cruelly abused and shut away in dungeons and never are delivered before the death angel comes to lift them out of squalor and pain and loneliness to take them on the way to their eternal reward. God cares. And Christ cares. And I'm so thrilled to have been able to walk the jungles and deserts with Mohammedans and Hindus and men all over the world and preach to them of this loving Saviour Who, seeing the unbearable suffering of the multitudes, knows their pain. He marks it, and records are kept. This is the

promise for every saint of God eaten up by the job he undertook for Christ, literally destroyed by the challenge he undertook to spread the Gospel against overwhelming odds, and then utterly, utterly unnoticed, perhaps, passes from this life into eternity.

This is the meaning of this glorious Gospel: God notes and He cares. And it means something. Christ suffers with us in these things. He feels with us our infirmities. And He shares with us.

Do you know what one of the great tragedies of the world is today? It is the fact that among those of us who have experienced for ourselves the compassion of Christ, we are so little like Jesus that we have nothing but pity to give—nothing except to say, "Isn't it too bad that such things exist? Isn't it too bad for that unlucky man. Isn't it too bad that in 1959, 2,000 years after Jesus Christ died to save unto the uttermost all that come unto God by Him, that less than two-thirds of the world has had a chance to hear that there is a God of compassion and love Who saves sinners? Isn't it too bad? And isn't it lucky that I was born where I heard it?"

Oh, dear friend, I've come back from overseas with a heart weighted down with things that call for your compassion. Let me tell you, the job is undone around the world, and people are dying without hope and without Christ. They die having suffered the unsufferable, and feeling that it was all for nothing, because the greatest shortage in the world is not money, or things, but this sense of self-identification with the sufferings of others.

If enough people *felt* the suffering . . . if enough people cared with the care of Christ . . . if enough people could conceive of themselves in the circumstances that are grinding and unbearable which others are suffering, enough money would be given, enough people would pray, enough would leave the casual little smug circle of our ordinary lives and take a chance in order to live for something daring that would get something done some place for God.

Have you ever asked God to break your heart with the things that break His? Have you ever stopped long enough to find out if there is within you something God-made that yearns to do something about the hell that lies ahead of others?

I leave with you these short, eloquent verses from the Word of God as found in I John 3:16,17: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" **END**



She Didn't Say A Word...

BY A WORLD VISION STAFF MEMBER



THE LIGHTS HAD GONE OUT—as they often do in Korea, even in this day of rebuilding and improvements.

It was late in the day, and outside the rain poured down in driving sheets. So, as we entered the little orphanage, we stumbled along in semi-darkness.

The superintendent greeted us warmly, apologizing profusely for the lack of light. She waited for us to remove our shoes per the usual custom, led us down a little hallway around a corner — and suddenly we were surrounded by more children than anyone would have believed this little

building could possibly hold.

The children were laughing, singing, clamoring for attention . . . forgetting their usual Oriental reserve as they crowded close to see these visitors from America. Many of them held up their arms, begging to be held. But we knew that to pick up one would force us to pick up all in turn — an impossibility because of the lack of time. So we had to content ourselves with bowing in response to their excited greetings, patting their little heads as we moved along.

But one little miss was not to be denied. She must have been about two, although by American standards she was barely as large as the average one-year-old. As I tried to move gently along through the crowded hallway, she stayed right with me. Her tiny little hands reached out with such determination, with such pleading eloquence,

that finally I had to bend down and pick her up.

The other boys and girls didn't seem to mind, probably because this was the tiniest child of them all. So, as I walked along through the orphanage in the gathering darkness, my new-found little friend went with me, cuddled up in my arms.

Looking back on it now, I realize that she didn't say a word or make a sound. But I learned a great deal about her in that half-hour or so we were together.

The little arms that clung to me told their own story of her need for security.

The little head that rested so contentedly on my shoulder spoke with eloquence of my tiny friend's need for affection, for a sense of belonging.

And the moist little hand that reached up shyly and softly to touch my face for a moment seemed to show



a child's innate desire to return affection as well as to receive it.

Soon, all too soon, our little tour was over. It was time to return to our jeep and to be on our way.

But first I faced a very difficult task. I had to reach up and gently disengage those little arms that were clinging so tightly around my neck. I had to lower my nameless little friend to the floor. I had to leave her there, with her little arms still raised in a silent plea. And then, because she had clung more tightly and pressed her little face next to mine as I started to put her down, I had to take my handkerchief and wipe her tears away. At least, some of the tears were hers . . .

O, Dear God, my heart cried out as we bowed our way out of the orphanage and into our jeep; *bless this little one . . . and all these other precious children. And bless, Father, that unknown someone somewhere who sponsors this little girl.* I don't deserve the wonderful experience I've had here — the privilege of bringing a little love and attention into this little life, if only for a few moments. It belongs to that unknown sponsor. So bless and reward that friend, unknown to me but known to Thee. And once again I thank Thee for those who care . . .

(The children pictured on these pages are just a few of the hundreds who are in immediate need of sponsorship. World Vision has assumed their support by faith, but each boy and girl needs — *today* — someone who will take on regular monthly support of \$10. You will receive a picture, a "case history," and will have opportunity for personal correspondence.)

God enabling me, I will send \$10 a month for one year to provide complete care for a child with whom I may correspond.

Boy Girl Approximate Age _____

Enclosed \$ _____

Your Name _____

Address _____

City _____ Zone _____ State _____

I am not able to support an orphan but would like to contribute to help World Vision in its various ministries.

Mail today to:

World Vision, Inc., Box O,
Pasadena, Calif.

Canadian Address:

Box 181, Sta. K, Toronto 12, Canada

Oct. Mag.



HWANG HYUN CHUL

A policewoman found him



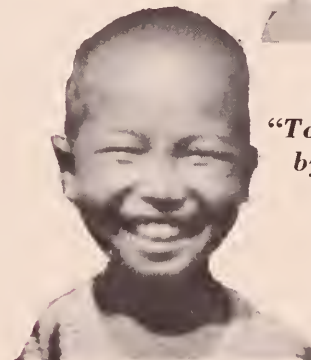
LEE KWI HEE

Described as "mild and calm"



LEE KUK JIN

*Meaning of her name:
"To be a treasure in a country
by the grace of our Lord"*



KIM KIL NAM

Found wandering on the streets



KIM YUNG JA

*Family circumstances
completely unknown*



OH JUNG HO

His name means "Honest Boy"

News of Missionary Significance

(Served by E. P. News of the Evangelical Press Association)

IS TRADITIONALLY pro-Christian Ethiopia growing warm to atheistic Russia's policies and procedures? Coptic church leaders in the little African nation say they see signs of it. They are viewing with alarm the increased cooperation between their country and the Soviet Union, pointing to the new joint trade and economic pact between the two nations as a hindrance to Christian missionaries. Tass, the official Soviet news agency, has stated that Emperor Haile Selassie and Premier Nikita Krushchev had "many useful talks on cooperation between the two countries in maintaining world peace and achieving the freedom and independence of the African peoples" last spring during their visit together.

Russia's present loan to Ethiopia of 400,000 rubles (about \$100,000), the continuing stream of Ethiopian students to Moscow, the heavily-staffed Russian hospital in Addis Ababa—these were cited as sure proof that closer ties with Russia would be developed by Ethiopia in years to come.

For the present, however, missionaries in Ethiopia say they are as free as ever to preach the Gospel and that a strong evangelical church is thriving under national leadership.

• • •

Church construction hit an all-time high last July with a total of \$85,000,000, according to an announcement by the Departments of Commerce and Labor. This represented an increase of \$6,000,000 over June, and a margin of \$10,000,000 over July, 1958. Totals for the first seven months of 1959 show church construction at \$525,000,000—a 10 per cent increase over the same period last year.

• • •

Roman Catholic newspapers and magazines have reached a record high circulation total of 24,273,972 according to figures in the 1959-60 *Catholic Press Directory*, published by the Catholic Press Association in New York City. This represents an increase of 557,554 over last year's totals.

The directory, which lists 580 Catholic publications in the United States, also shows 39 Catholic newspapers and magazines in Canada, with combined circulation of 1,308,798.

The all-time circulation, says John

J. Daly (Catholic Press Association), is "solid evidence of increasing acceptance and readership of Catholic publications in the United States."

• • •

Word from Hong Kong indicates that of Shanghai's six Russian Orthodox Catholics, only one is functioning as a church. Worshipers number less than a hundred. Their services are conducted by an Orthodox bishop, assisted by a priest and a deacon—all of Chinese nationality.

• • •

According to recently released figures, there are now about 14 million radios in Japan with an estimated five listeners to each set. Projecting these figures, this means that 80 per cent of Japan's total population of 91,000,000 potentially can be reached via Christian radio broadcasting.

The Pacific Broadcasting Association, headed by the Rev. Akira Hatori as chairman, claims a total listening audience of between 5 and 6 million people on its Gospel broadcasts over 57 of the 88 radio stations in the land of Nippon.

• • •

In preparation for becoming a "Living Buddha," a Chinese spiritist medium plans to lock himself in a glass case for 49 days without food. Lim Ewe-ho says he received instructions for the ritual while in a trance last April from a white elephant god. The "deity," Lim said, commanded him to build a glass case and live therein "for three 49-day periods of fast and silence" in preparation for becoming a Living Buddha.

"I was also told," Lim said, "that I am to sit on a block of ice throughout the period. I do not know how long I will remain locked in the case after that. It will depend on the deity. As soon as he indicates I can leave, I will signal the temple attendants to unlock the case."

With The Mission Societies

Missionaries with the Oriental Missionary Society have begun distributing Gospel literature to the thousands of cramped refugees dwelling in shacks on hills surrounding Hong Kong. Among the 3,005 families visited to date, 476 people have made commitments to Christ.

With their entrance into Nyasaland, Central Africa, the Southern Baptists

can now count 40 countries and territories among their mission fields.

The Board of Directors of the Latin American Orphanage in Acapulco, Mexico, recently elected a full-time president to direct its ministry to homeless Mexican youngsters. He is the Rev. Floyd L. Hawkins who, until Aug. 2, was pastor of The People's Church of Fresno, Calif.

The United World Mission presented 31 missionary appointees and candidates to its 13th Annual Conference in Winona Lake, Indiana. The treasurer's report indicated that \$247,443.25 during the last fiscal year were channeled through this mission which operates in 18 fields.

Men for Missions reports that two qualified men of their ranks went to Haiti recently to construct the transmitter building for Radio Station 4-VEH. It has become the most solidly constructed building in Cap Haitien.

The National Sunday School Association has purchased their own building after renting office space for nearly 15 years. Executive Secretary Clate A. Risley said the building is located in the northwest corner of Chicago's Loop at 173-175 North Franklin St.

At its 46th annual convention in Bakersfield, Calif., the International Union of Gospel Missions received 13 additional rescue missions and their superintendents into membership. The Union now has over 270 member missions in the United States, Canada and overseas, with more than 1,000 individual members.

People In The News

The Rev. Raymond Riggs, General Director-Treasurer of the Board of Foreign Missions of the National Association of Free Will Baptists has turned in his resignation effective January 1, 1960. He expects to enter the pastorate.

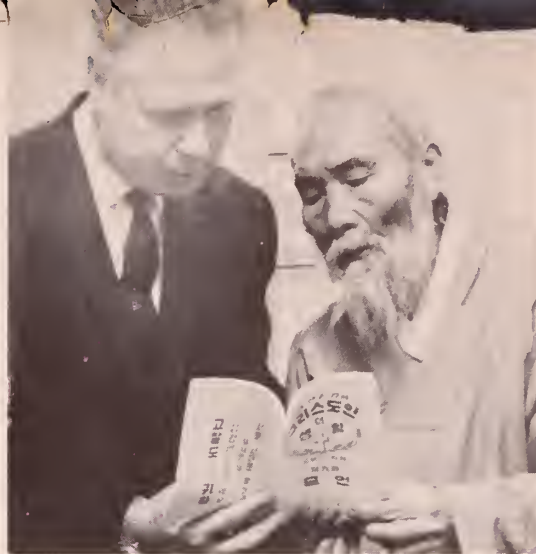
Since the death of her husband, Christian writer Dorothy Haskin plans to travel extensively to write articles for the cause of world-wide missions. She recently returned from a trip to Mexico and Cuba with students taking the Bible Institute of Los Angeles' Practical Missionary Training summer course.

Dr. Haldor Lillenas of Pasadena, Calif., well-known Gospel song writer, died suddenly of a heart attack, August 18, at his vacation cottage at Aspen, Colorado.

British Evangelist Eric Hutchings and team have been invited to Birmingham, England, for the largest Crusade in Britain since Billy Graham was in London. The meetings will be held next June in a 10,000-seat auditorium, terminating in a large football stadium. Hutchings initiated Britain's first evangelistic broadcasts in 1953.

Teaching Young and Old—By Mail

Dr. Bob Pierce with eldest Korean graduate (age: 73) from the Bible Investigation course.



The Story of Korea's Bible Investigation Correspondence Course

IMAGINE 3,345 homes in Korea, each with six people gathered in the living room for a class of Bible study and Scripture memory, and you have a picture of the vast enrollment of the nation's Bible Investigation Correspondence School—the only one of its kind in the country. The BICS is directed from Seoul by Marlin Nelson, a "Navigator"-trained missionary to the Korean people. The program is sustained mostly by World Vision as a spiritual ministry to those whom it has helped materially and physically.

Of the 20,075 Koreans who have taken the course, most are between the ages of 20 and 25, but the oldest graduate is 73 (see photo). Other students are prisoners who have been converted in jail, Korean soldiers and chaplains, farmers, housewives, and university students.

Last spring Chaplain Chung Dall Bin, Chief of Chaplains in Korea's Ministry of Defense, requested the use of the Bible Investigation Correspondence School material among the ROK soldiers. Chaplain Bin's plan was to have each of the more than 350 chaplains encourage ten men to study. After arrangements were made, lessons were sent directly to the BICS office in Seoul for correction and each of the chaplains made an official monthly report. So far, 1,269 soldiers are enrolled in the BICS.

Lives of the prisoners have been changed because of the evangelistic emphasis of the Bible studies. Kim Jin Ok, 23, was imprisoned three years for forgery of an official document. After his conversion behind bars, he organized a cell Bible club and encouraged others to study. He was released August 15, 1959, and is preparing to enter seminary. His diploma from the BICS was considered a strong recommendation.

Another prisoner, Mr. Kim Taik Sun, 27, was imprisoned five years for rob-

bery. He was known as the jail's worst prisoner, often fighting and stirring up trouble. As a result of studying the BICS course his life was completely changed. He finished both the Bible study and Scripture memory courses. During a special graduation ceremony which was attended by the superintendent of the prison, Kim received a special prize for having memorized 750 verses from the Old and New Testaments of the Bible.

In Korea's Mapo prison, 159 inmates are actively doing the Bible study and 23 are memorizing Scripture.

There is a small charge for each enrollment. For 28c a student can complete the Bible study course and for 35c he is furnished the Scripture memory material as he learns it.

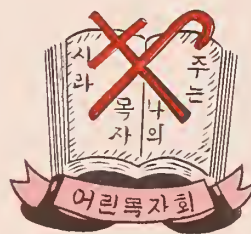
The BICS material was prepared by The Navigators, and the same "Topical Memory System" is used here as in many other countries. The course is usually completed in one year. It contains Gospel tracts, practical lessons on personal evangelism and other aids in searching out the truths of the Scriptures in each assigned lesson. Plans are under way to open soon a Chinese department in the school. Lessons will be corrected by local Chinese Christians.

Allied with the BICS for adults is the "Little Shepherd Movement" for World Vision orphans—a program of spiritual instruction for little minds and hearts carried on by the Rev. Ahn Sung Jin, the "children's pastor" of Korea. Five thousand four hundred and seventy-five orphans have enrolled in the LSM. These have received either a New Testament or a Bible story book. Of the total enrollment, 2,376 children have memorized 36 verses each. Six hundred and thirty-four children have gone beyond and memorized a second bundle of 36 verses.

After the children memorize 120

verses they qualify to enter the National Scripture Memory Contest. The orphanages within each province compete, and the best two children go to Seoul for the final contest at Christmas time. During August this year the LSM gave

orphanage superintendents special materials for their Daily Vacation Bible School—another "first" for the LSM. The symbol for the LSM is a cross and a cane superimposed on an open Bible with the Korean letters



LSM Symbol

for "The Lord Is My Shepherd" of the 23rd Psalm.

Pastor Ahn is currently printing children's Bible story books which will be distributed among the orphanages, enlarging their libraries. Next year Nelson and Ahn plan to emphasize a Bible study program and encourage the orphans to witness.

"Our sponsors do many thoughtful things for their children," writes Nelson. "They send packages, letters and money for special occasions. I beg of them to do one thing more—to pray for their orphans. It will help them immeasurably as they hide the Word of God in their hearts."

Just as you have cared for the medical, educational and physical needs of these precious children through World Vision, so we dare not neglect their spiritual education—their hope of eternal life and Korea's hope of evangelization tomorrow. This is what the Little Shepherd Movement is doing for the young. And this is what the Bible Investigation Correspondence School is doing for their elders in the "Land of the Morning Calm."

'In Loving Memory Of ...'

THE FUNERAL was over. The last murmured words of sympathy had been heard; the last mourner had left.

Now, all alone, the young couple turned to that task of sweet heartache that only those who have walked this valley can ever understand. Death—sudden, violent, accidental death—had claimed the lives of his mother and father, her beloved in-laws.

And so now they had to go through the things that were left.

Here were Dad's reading glasses. They smiled through their tears as they remembered how often he had misplaced them and hunted all through the house.

Here was Mom's old shawl. They bit their lips as they remembered how very often they had seen it around her shoulders. She had had newer things to wear, but somehow always ended up wearing this favorite shawl when she felt a "little chill" in the air.

On and on they went, finding that almost every item brought back its treasured memories . . . that each one seemed to have retained something of the personality of its owner.

And here—here was their Bible. How often Mom and Dad had bent together over these precious pages! In times of sorrow and heartache, in times of need, they had turned again and again to its many promises.

The young couple picked up the Bible with loving hands and leafed through its pages, finding as they did so little slips of paper here and there. Prayer requests. Missionary prayer cards. And as they did so, time and again, they found references to World Vision.

It was the first time the young couple had ever heard of World Vision; but as they continued to look through their loved ones' possessions, they found more and more indication of how much the ministry of this organization had meant to them.

There were copies of WORLD VISION MAGAZINE, prayer appeals, monthly letters . . . and there were receipts indicating that the ministry of World Vision had had its place not only in their hearts and in their prayers, but in their giving as well.

The young couple thought about it. Here was an important part of the life of their loved ones, although it was one with which they had not been familiar.

So they wrote a letter to World Vision telling of this experience and how they had come to see what this work had meant to their beloved mother and father.

Now the young couple had prayerfully decided what to do. They were writing to create a memorial—a living memorial, a lasting memorial. Through it the Christian influence of their loved ones would continue to reach out to the ends of the earth and on into the years of time, even though they are gone home to Heaven.

Perhaps, as you celebrate this Christmas season, you too remember some loved one who has gone on. Perhaps there will be a vacant spot around the Christmas table . . . an ache in your heart as you recall the joy and songs and laughter of a voice that has been stilled by death. Please remember that the influence of your Christian loved ones, too, can live on to the glory of God through the gift you have made to missions in loving memory of those who have meant so much to you.

Memorial gifts will be acknowledged with an attractive certificate which you may frame and display as a prayer reminder for this project which you have created or assisted; and, where appropriate, a plaque or picture will be displayed at the site of the actual project itself identifying it as your gift to missions in loving memory of your friend or relative.

How wonderful to know that, even after one is home in Heaven, his testimony for Christ glows brightly on in some remote corner of the field which is the world . . . all because a loved one has created a memorial.

A Memorial Gift

Here is my Memorial Gift to Missions, in the amount of \$ _____, given in loving memory of:

name _____

address _____

city _____ zone _____ state _____

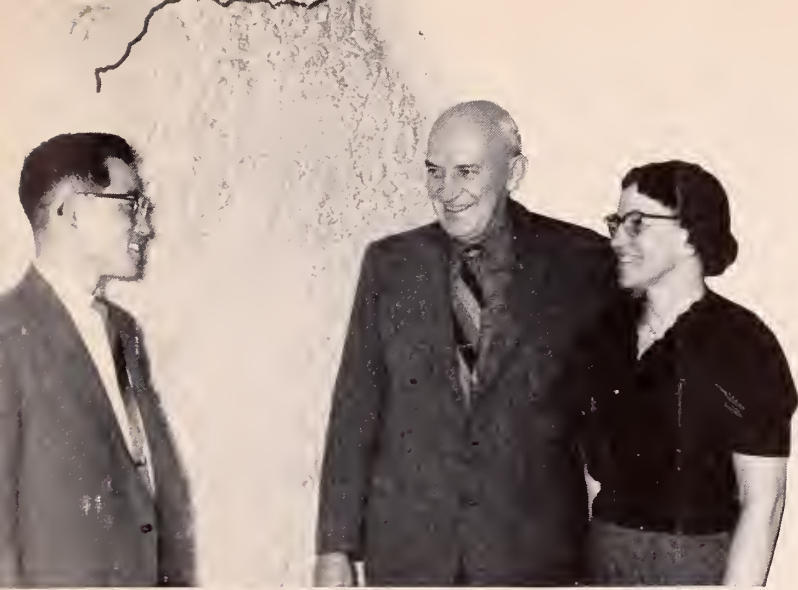
Mail To:

World Vision, Inc., Box O, Pasadena, California

Canadian Citizens Mail To:

World Vision of Canada, Box 181, Sta. K, Toronto 12, Can.

Dec. Mag.



INDUSTRIAL EVANGELISM IN *Korea*

by Gertrude Ramsay

Mr. and Mrs. Ramsay chat with Oh Chol-Ho, Korean industrial evangelism leader in front of the giant relief map of Korea at the Presbyterian Mission in Seoul.

KOREA IS A LAND of tradition and a land on the threshold of a new era. The problems there are great.

Ten percent of Koreans are Christians. Those we met in the churches and on a recent visit radiate the love of Jesus in their hearts. They love to sing and, because the tunes are familiar, we could follow many of their hymns.

One of the Christian women in Seoul has said that if all the missionary help were withdrawn from Korea the Korean church itself would go on evangelizing. "As for salvation," she said, "the Korean Christian has it, but what we need so desperately from you is to be taught the Christian ethics in terms of how to apply our faith to our daily work."

Mr. Ramsay and I had the very great privilege of visiting Korea at the request of the Commission on Ecumenical Mission and Relations. The emphasis of our mission was on Industrial Evangelism. We were asked specifically to give encouragement and help to the program of Industrial Evangelism of the Korean General Assembly. The fact is that we also received a challenge for America.

Today, Korea is rebuilding on the rubble of war; its cities were seventy to ninety percent destroyed. The population has been doubled in South Korea by refugees from the North. The people have had two years now to build an

Mrs. John Gates Ramsay, of Washington, D. C., returned recently from a trip to the Far East with her husband, who is International Representative for Community Relations of the United Steelworkers of America. Mr. and Mrs. Ramsay are active in the National Presbyterian Church and in interdenominational groups. Mr. Ramsay received the Layman's Award of the Council of Churches of the National Capital area for 1957. Mrs. Ramsay, daughter of Moravian missionaries in Nicaragua, is a graduate of Moravian College for Women, Bethlehem, Pennsylvania.

economy to supply the needs of those displaced by the ravages of war. South Korea has always been agricultural, but industry is imperative now, and these resourceful people are responding to the need.

We were privileged to visit the most primitive of their mills where the work is done on dirt floors, as well as the most modern mills, including a woolen mill that was both air conditioned and moisturized. The modern mills are being built through help from the United National Korean Reconstruction Agency. Much help is also being given Korea through our own United States program, International Co-operation Administration. However, these modern mills with automation give work to relatively few people—and there is dire need among the population for a means of livelihood. This problem is a deep concern to the leaders of industry with whose open-mindedness we were greatly impressed.

In Chung-ju, the manager of a tobacco factory told us that with automation the packaging of the cigarettes for which he employs about 100



Their faces are wreathed in cheerful smiles, but these widows and orphans, now cared for in a home, are among the many who must eventually find the means of earning a living.



At the Union Christian Service Center in Taejon, a woman amputee is trained for a vocation.

girls could be done by one machine and would be more economical for him. "But then," he said, "I would have to discharge all these girls, and they have nowhere else to find work."

In Pusan, a plywood manufacturer has a deep concern for the boys who graduate from school and find no jobs. In Taegu, a steel foundry owner has taken the homeless boys off the streets, built a dormitory for them as well as a technical school in which they are taught trades to aid them in gaining employment.

Many girls work in the textile mills and in the rubber shoe and the tobacco factories. We noted with gratification that many of the mills we visited have been built by Korean Christians and in

most of these industries morning prayers precede the day's work. Women evangelists come in to teach the girls and lead them into a Christian life.

In Kwangu, a cotton mill owner has written over his doorways such signs as this: "Let us produce more in order to clothe the needy peoples." As we were passing through the halls of this particular mill, one of the girls called out to us in Korean, "Be a good Christian!" There had been a strong group of Communists in this mill just after the war. The Christians, who numbered exactly thirteen, decided to outsize and outlive these Communists. The result is that there are three hundred Christians in the dormitory now and the Communists are gone. These young girls, wishing to share their joy, have been going out into the villages teaching the Bible and building new churches.

We visited many "baby folds" and orphanages. If no one had cared for these little ones after their parents were killed and their homes lost, they would have had to shift for themselves in the streets and in a very difficult society.

There was deep gratitude expressed for the concern of our Church about the problems of industry and the economy of Korea. We had to confess that we did not have all the answers in America, but that we could give and receive the challenge to find God's plan for his children in this world.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. This Psalm has new challenge and meaning for me now.

Korea still needs our help. There is no other way for it to survive unless it can develop its own economy. South Korea is still a free nation, though the armies of Communism are only thirty miles away.

In China, hundreds of thousands of our Christian brothers were killed by the Communists, and we were powerless to help them. Korea could suffer the same fate if we fail in our Christian brotherhood.

Photo credits: Paulette Anker, 16, 17; Arthur Dodd, 27; Joseph M. Elkins, Cover, 4, 5, 20, 21, 32; K. J. Foreman, Jr., 29; Junta de Defusão e Publicidade, 9; Leon V. Kofod, 12; Ray Provost, 30 (bottom); Harold Voelkel 30 (top).

Yonsei University
Christmas, 1959

Dear Friends,

Once again we come to the turn of the year and the time when more than ever we think of our friends and loved ones around the world. May it be for you a truly merry Christmas and may the New Year be filled with Joy.

With John on furlough in Princeton this year only Dick's family - with their new son David - are here in Korea with us. Peter "past four 'n a half" now runs the house most of the day and is full of detailed information on all that is going on. Bill (no longer Billy) is not too sure First Grade is a good thing. Horace is a lordly Senior and will be off to college this summer. We hope to send him the long way round to see the world. Grace is still in Milwaukee and James enjoys Oakfield more than ever. Joan's family have moved a bit during the Year. Gordon and his family are back in England, and so is Winifred, although Kit is again in Iran. Joyce, in Sherman Oaks (Los Angeles), gets up to Alameda to visit the folks occasionally and helped make a big day of their 50th wedding Anniversary celebration on November 6th.



The University is coming along fine and one can see change and progress almost daily. Horace is proudest of his new baby - a language teaching lab where modern methods are being adapted to Korea's situation to improve the quality of teaching. Since April we have both become involved in the Korean Language Institute, too, in which the University has been teaching Korean to the new missionaries and has been giving a smattering of the language to all F.O.A. (U.S. foreign aid mission) personnel. The completion of the new Auditorium last month fills a long-felt need for a place where the students can meet in any weather for worship. We were especially touched when the beautiful Chapel on the third floor was dedicated "In Loving Memory of Ethel VanFosser Underwood, Martyr in Service."

The tragedy of Korea this year is the division of our Presbyterian Church. A few unscrupulous men have been exploiting the natural conservatism of the Korean Christians for their own selfish ends, stirring up emotions over invented issues simply to gain personal power in the Church. Their conscienceless behavior disrupted the General Assembly that met in Taejon in September, and it looks as though they are bent on splitting the Church if they do not get their own way. It is a situation needing our earnest prayers that God may guide all concerned so that a spirit of love may return to the Church.

Despite these discouraging events, we believe that there is great hope in the future - even the immediate future - and that this very trouble may awaken the conscience of all Christians in Korea as never before.

With best wishes to all,

Horace and Joan Underwood
Horace (16), Bill () ; & Peter (4)

REPORT ON
PROXY ADOPTIONS OF
MIXED-BLOOD CHILDREN

Executive Committee, Korea Mission,
Commission on Ecumenical Mission and Relations
of the United Presbyterian Church in the United States of America

Seoul

April

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Attached is an official action of the responsible Field Body of the largest American missionary group at work in Korea. Entitled "Report on Proxy Adoptions of Mixed-Blood Children," it was adopted by the Executive Committee of the Korea Mission of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America after four months of careful study in which all Stations of the Mission took part. It is based on over five years of experience and observation in Korea and the United States by those who shared in its preparation. It has been commended by the responsible Field Body of the second largest American missionary group at work in Korea, the Korea Mission of the Board of World Missions of the Presbyterian Church in the United States (South), and has been officially released, as a public-record action, by Dr. Richard H. Baird, Commission Representative in Korea of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America.

KOREA MISSION EXECUTIVE COMMITTEE REPORT
ON PROXY ADOPTIONS OF MIXED-BLOOD CHILDREN

In recent months efforts have been made by officers of International Social Service to create the impression that common sense, the public interest, and the interests of children, all combine to indicate that only International Social Service and the local welfare agencies with which it is associated are qualified to handle inter-country adoptions.

In particular, extensive efforts have been made by officers of International Social Service to gain support for the proposition that proxy adoption of overseas orphans should be eliminated from forthcoming federal legislation in the orphan adoption field. (1)

In addition, the officers of International Social Service have been successful in persuading a number of church-related agencies in the United States that church benevolent funds would be well spent if appropriated to the budget of International Social Service; and that personnel both in the United States and overseas, related to such church agencies, should deal only with International Social Service in orphan adoption matters. (2)

At this point it becomes the concern of Christians and citizens to inquire whether or not the facts support these particular claims made by one

(1) See Document A, attached: Intercountry Adoptions: Report of a European Expert Group, organized jointly by the European Office of the Technical Assistance Administration, United Nations, and the International Social Service. Geneva: United Nations, 1958, TAA/EG/Rep.3. See also Document B, attached: A Study of Proxy Adoptions, by Laurin and Virginia P. Hyde, sponsored by the Child Welfare League of America and the International Social Service (American Branch). Mimeographed, June 1958. See also Document C, attached: ISS Position in Regard to Proxy Adoption, official circular of International Social Service, 1958.

(2) See current Church World Service budget, in which, according to representatives of International Social Service, U.S. \$30,000.00 has been turned over to ISS for the current fiscal year. See also directives of the Methodist Overseas Relief Organization, which, according to Methodist missionaries stationed in Korea, have specified ISS as the only orphan placement agency Methodist personnel should use.

type of agency in its own behalf.

It is the carefully considered opinion of this body that the facts definitely point in another direction.

I. Based on the actual record, have the non-ISS agencies working in the field of Korean orphan adoptions proven themselves competent to operate in this field?

The answer is a clear and unqualified Yes.

A. The National Catholic Welfare Service operates in its own sphere and operates its own accredited welfare agency services which have been attacked by no one.

B. There are five other non-ISS agencies placing Korean orphans in American homes. Repeated investigation of the procedures of these agencies independently checked by stateside sources continues to show the following:

1. Each agency conducts a careful study of the proposed adopting home. (3)

2. Each agency conducts a careful study of the child. (4)

3. Each agency follows through to protect the child in case of any difficulty in adjustment which may arise. (4)

4. The re-placement rate--that is, the percentage of cases in which the child and the adopting home fail to adjust to each other and it is necessary to remove the child from the home and make a re-placement--for these five agencies is substantially the same as that reported by International Social Service for its own re-placement rate on (predominantly European) inter-country adoptions, that is, about 1%. (4)

(3) For details, see Appendix One. It should be borne in mind that to accept professional welfare agency statements that only professional welfare agency studies are acceptably careful, without investigating the alternatives is to prejudge the entire question.

(4) For details, see Appendix Two.

II. Serious charges have been made against non-ISS agencies. Is there anything to these charges?

Review of press files to date shows that most news stories in the American press charging incompetence on the part of non-ISS agencies contain the name of an International Social Service officer. The head of the American Branch of International Social Service has publicly charged in unequivocal language that "hundreds" of cases of "abuse or other serious happenings" have arisen in connection with non-ISS Korea-America adoptions. At the same time the officers of International Social Service have widely circulated their mimeographed work called "A Study of Proxy Adoptions" (Document B referred to above). It contains several unrelated tables and describes specific cases of bad practice, saying that these are "undoubtedly only a small proportion of the total number of children who have been adopted by proxy," but that the cases "illuminate some of the questions" the professional welfare agencies are raising. (5)

A. Although the charge is made that "hundreds" of Korea-America placements have resulted in "abuse or other serious happenings," neither the head of the American Branch of International Social Service who so charged, nor anyone else, has come forward with documentation of this charge. (5-a)

B. Examination of the figures presented in "A Study of Proxy Adoptions" indicates that, taken at their worst--and it seems improbable that any concrete derogatory data would have been omitted--not more than 29, and probably only about 15 cases can be classified, even by this re-

 (5) Op. cit., p. 4.

(5-a) It must be pointed out here that it has been impossible to get any kind of reliable statistics from International Social Service, either to document these charges or to support their own claims.

port, as failures of adoptive homes for Korean children. (6) Measured against some 1800 non-ISS adoptions from Korea, this is an excellent record, comparable to that of any social service agency. In addition, those making the charge of "failure" fail to note that Korean non-ISS agencies follow up their children and make re-placements when necessary.

C. The most important answer to these charges is hard to give without giving offense as well. But in respect for truth it must be made. Comparison of the cases described in support of the charges with the facts of the cases themselves, often shows the descriptions by International Social Service of the cases to be distorted in such a way as to be seriously misleading.

For example, the head of the American Branch of International Social Service, in speaking before a group of Korean and American individuals invited by Korea Church World Service to hear his case, brought out of his files a detailed letter describing the anguish of an American family whose adopted child was abducted at planeside by the child's mother. The letter, read in part, was stated to have been given in by a high permanent officer of a leading denomination, and the case was cited as an example of the evils attending proxy adoption.

Unfortunately for this reading, the room was full of people thoroughly acquainted with the case. They immediately brought out the additional facts that because of local Korean conditions this situation could arise in any program, including International Social Service; that an outstand-

(6) Clear statistics are almost impossible to extract from the document cited, but close analysis yields the following: It is claimed that 29 of the 77 families should be considered "in question," so this would be the maximum possible figure for Korea adoptions. On a proportionate basis (49 Korean children out of 97 children in 77 homes) only some 14 or 15 Korean adoptions could by ISS itself be considered as possible failures. It is noteworthy that the report depends on shocking examples rather than statistical data.

ing piece of counseling by trained workers at planeside and subsequently at the mother's residence, took place; that the mother voluntarily brought the child in again for embarkation; and that for a number of months the child and her American adopting family have been living happily together now in the United States, everything going well.

Another example in which facts have been omitted and distorted is in "Case 4" in "A Study of Proxy Adoptions." It is stated that the child was "given away because its color was disappointing to its adoptive parents" and that the couple had "bizarre" specifications for the appearance of the child. It fails to note, however, that the "given away" child is happily placed in a new home, that the couple have since adopted two children who were lovingly received, and most important, that the couple were Negroes, living in a situation where color shadings have important social implications which were taken into consideration by the non-ISS agency placing the subsequent children. In addition, it should be pointed out that this case does not derive from the activities of the non-ISS agencies now operating in Korea, and that it happened at a time when children of Negro-Korean blood were very difficult to place in America and when conditions were extremely urgent for such children in Korea.

That is to say, then, in answer to Question II, Is there anything to these charges? The answer is:

1. The charge of "great numbers" is without factual basis and no statistics have been advanced in support of it. There is no ground for claiming that there are even "many" cases of failure from Korea.
2. In regard to the Korean cases cited by those making the charges, it is clear that the descriptions are often distorted and misleading.
3. The non-ISS agencies currently operating in Korea have

a mis-placement rate comparable to the rate announced by International Social Service in its own program, and conduct a follow-up program for the protection of the children.

III. What are the statistics on Korea-America orphan adoptions?

As of December 15, 1958, they were as follows:

<u>Agency (in alphabetical order)</u>	<u>Orphans moved from Korea</u>
American Soul Clinic	13
Child Placement Service of the Ministry of Health and Welfare, Republic of Korea	508 *
Holt Adoption Program	1,070
International Social Service	No Statistics **
National Catholic Welfare Service	23 ***
Seventh Day Adventist	165
Welcome House	21
	<hr/>
Total reported:	1,800

* Through June 1958 only.

** International Social Service estimate "around 200." Korean Government estimate, based on issuance of orphan passports, "ISS, around 50."

*** Figures for 1958 only. Estimated total "not over 150."

IV. If current efforts to exclude proxy adoption as a permissible means of adoption under the next pertinent legislation succeed, what will be the result?

A. A monopoly will be secured in this field for International Social Service and its associated professional welfare agencies.

This is a key point not always understood by those whose support is solicited in efforts to curtail the right of American citizens to perform adoptions under the laws of other States, including foreign States, than their own.

Under current legislation, which is functioning as its Congressional

framers intended it to function, orphans may enter the United States outside the regular immigration quotas in one of two ways: 1. As unadopted orphans sponsored by professional welfare agencies. 2. As orphans already adopted under the laws of the country of their residence when adopted. Since most of the professional welfare agencies deal in overseas matters solely with ISS and will not furnish home studies to agencies other than International Social Service (9), and since few adoptive parents can afford to come to Korea to adopt children, elimination of proxy adoption automatically reduces the channels to one, namely the professional welfare agencies in association with International Social Service.

B. The number of Korean-American mixed-blood children moved from Korea will be disastrously cut, with serious consequences of great concern to American citizens in general and Christians in particular.

The entire history of orphan adoption in Korea is in clear support of this fact:

During the first two years of the 1953 Refugee Relief Act, International Social Service received \$10,000.00 from the Presbyterian and Methodist churches, moved seven orphans out of Japan and eight out of Korea. (10)

The break in the situation was made by the independent agencies (11), against the unremitting opposition of the American professional welfare interests, who then as now opposed work in this field by other agencies

(9) A few such agencies will cooperate with the Child Placement Service of the Ministry of Health and Welfare, Republic of Korea.

(10) Figures on Korean children moved during this period furnished by Child Placement Service, Ministry of Health and Welfare, Republic of Korea.

(11) Specifically, the Seventh Day Adventist program and the Holt Adoption Program.

than themselves.

Since then, in a field wide open for each organization to demonstrate its effectiveness, under conditions such that there are more mixed-blood children available for placement each year than all agencies combined can handle at their present rate, the effectiveness of each agency as regards numbers of orphans moved is clearly indicated by the figures given above on page six.

During the five years since 1953, International Social Service has assured those interested that it was concerned about numbers and that by means of increased staff, etc., more were about to be moved. The record is clear as to the fact that the overwhelming proportion of orphans moved from Korea have been moved by the non-ISS agencies. This condition is continuing with no indication of any change.

There has been in the past, and there is now, no evidence whatsoever that International Social Service and its associated agencies can or will attack the Korean-American mixed-blood children problem on a scale and schedule sufficient to cope with the heavy load of Korean-American children annually produced in excess of the encouraging number which Korean society can and does absorb. (12)

V. A great deal of the case made for excluding non-International Social Service agencies from this field rests on the contention that only the professional welfare agencies can be depended on to operate on lines deemed essential by professional workers in this field--professionally-trained home studies, trial period under professionally-trained observa-

 (12) Especially distressing has been the attitude taken by the officers of International Social Service in regard to statistics of any sort in connection with their own work. Statistics can be misleading, but the absence of statistics, and the refusal to prepare them or consider them as relevant, continues to be a feature of ISS work in the Orient in general and in Korea in particular.

tion before adoption is actually legally performed, rigid adherence to and understanding of foreign law, etc. Does International Social Service actually itself operate along these lines which its officers and pronouncements insist are essential for the protection of society and of the orphan?

So far as Korea is concerned, definitely not.

A. Approximately half of the Korean orphan placements made by International Social Service have been made to families in which the father was in military service and stationed in Japan. In these cases, the "home study" was made either while the wife was in the United States and the husband was overseas, or while both were living overseas in temporary, unusual and abnormal conditions. (13) For these cases, the parent or parents are brought to Korea, see the child, and complete the adoption in Korea under Korean law--without trial period under professional observation, and without legal basis for the professional welfare agency to intervene thereafter.

B. In addition, Korean orphans so placed by International Social Service leave Korea without a visa actually in hand for entry subsequently into the United States.

C. International Social Service has submitted fraudulent documentation to agencies of the Government of the Republic of Korea. Documents on public record with the Republic of Korea, entered as part of orphan adoption procedure carried out by officials of International Social Service working in Korea, show that International Social Service adopted an unrelated Korean child to a 53 year old American serviceman stationed in Germany, entering his papers under certification that the adoptive fa-

(13) As specifically warned against in Principle 6, page 46, in the ISS-sponsored booklet, Inter-country Adoptions, attached below as Document A.

ther was physically present in Korea. (13-a)

VI. What, on the whole, has been the experience of Presbyterian and other Protestant families seeking to adopt children through the various agencies?

Many individuals under Commission appointment and located in Seoul have assisted one or more Presbyterian families in the United States in adopting a Korean orphan. We have also assisted many non-Presbyterian Christian families in the same process.

All evidence here indicates that the procedures of International Social Service and other professional agencies are long drawn out, discouraging and frustrating, and that they often reject families for inexplicable or odd reasons. (14) In addition, professional welfare agencies tend to classify strong religious feelings as disqualifying abnormalities and thus discriminate against strongly church-oriented families. (15) On the other hand, the non-ISS agencies move with a minimum rate of red tape and the evangelical Christian ones specifically favor church-oriented families. Some of our happiest adoptions have been made to strong, well-qualified church families who have been turned down by the professional agencies.

VII. Charges of racketeering, and of dangers of racketeering, have been raised by the professional welfare agencies in support of their pro-

 (13-a) Photographically reproduced below as Documents D, E, F, attached below, together with Documents G and H, attached below.

(14) For example, a West Coast Presbyterian home, well qualified and subsequently adopting two happy daughters by proxy, was rejected by the local professional welfare agency because they "already had four children." At the same time, families with no children are often rejected as adoptive parents because their desire for an adopted child is considered neurotic.

(15) For example, seen here, papers from an American professional welfare agency rejecting a home on grounds of "fanaticism" as evidenced in the habit of father, mother, and all children to be in church "every Sunday."

position that provisions for proxy adoption should be eliminated. (16)

What is the situation in Korea in this respect?

To date no charges of proxy adoption racketeering in Korea have come to the attention of those concerned with this field here. No such cases related to Korea are advanced in the "Study of Proxy Adoptions" sponsored by the professional welfare agencies. (17) A strong check against the development of any racketeering agency in Korea is the provision that all orphans processed by any agency, whether ISS or otherwise, must be passed on individually by both the Ministry of Health and Welfare of the Republic of Korea, and also by the Consular Section of the American Embassy.

In the light of these facts, therefore, we feel that responsible Presbyterian leaders wherever possible should support the position that proxy adoption for mixed-blood children has been and is continuing to be used in a responsible way to meet a serious situation not adequately dealt with by alternative procedures, and that, in particular, they should not lend themselves or the name of our church to efforts to cut off proxy adoption for overseas orphans.

 (16) "A Study of Proxy Adoptions," pp. 13, 14.

(17) Ibid. By juxtaposition an effort appears to be made, however, to associate Korean programs with racket-type incidents elsewhere.

APPENDIX ONE

Home Study Procedures Employed by Five Orphan Adoption Agencies
Operating in Korea in December, 1958

1. American Soul Clinic. This California-based organization is the smallest and most compact of all groups working in the field of Korean orphan placement and adoption. Personnel in the home office investigate homes being considered for placement of mixed-blood children residing in the Buddy McDaniel Memorial Orphanage, Seoul, an institution wholly controlled and operated by American Soul Clinic. Work was undertaken in order to find suitable homes for children already in the orphanage and continues only on that basis. Judgment of the home is made on the basis of visitation, plus opinion of pastors and other qualified acquaintances.

2. Child Placement Service. This is the official office for orphan work of the ministry of Health and Welfare of the Republic of Korea. Where possible placements are made through local professional welfare agencies in the United States, but in most cases these agencies will make home studies or release completed home studies only for International Social Service. In this situation CPS follows the procedures of the Holt Adoption Program (see below).

3. Holt Adoption Program. This is the most experienced of the orphan adoption groups at work in Korea. Home studies are "community based" type, drawing on the opinions of the family's pastor, fellow churchmembers, neighbors with longstanding and intimate acquaintance with the home. This is supplemented by a highly reliable independent study made by a national organization specializing in studies yielding information as to income, financial resources, employment record, net worth, property holdings, credit

standing, known associates, and reputation in the community. Any question arising from any source is taken as indication that extensive further study is required. Since at any time the Holt Program files hold several thousand homes, there is no hurry and no pressure internally to make placement where there is any question. An additional source of reliable information comes from other families, who live nearby the home being studied, and who have already adopted Korean children through the Holt Program, have made happy adjustment, and are familiar with the problems involved. Wherever possible (that is, particularly on the West Coast) one of the Holts visits personally in the home.

All pertinent information is evaluated on the basis of past experience in over 1,000 successful adoptions of Korean orphans through this agency.

The Holt Adoption Program, in addition to the usual criteria applicable in the work of most agencies, tries wherever possible to place the child in a consciously Christian home, preferably with a record of active church participation and loyalty. Any indication of drinking, including social drinking, is regarded as an adverse indication. Full cooperation is extended to the mainline denominations (Presbyterian, Methodist, Lutheran, Episcopalian, Baptist, etc.), and local pastors of these and other churches have functioned significantly in the home studies of families adopting children through the Holt Adoption Program.

4. Seventh Day Adventist. This entirely denominational program is second only to the Holt Adoption Program in point of years of experience in placing Korean orphans for adoption in American homes. Though smaller in scale, it shares with the Holt Program the distinction of having developed considerable success in finding qualified Negro homes for Negro-Korean children. The home study is carried on entirely by the pastors and church workers of the Seventh Day Adventist denomination in the United States,

and is based on the community in which the prospective home has its roots and is located.

5. Welcome House. This program is conducted by the Korea branch of Welcome House, the agency sponsored by Pearl Buck and Oscar Hammerstein, III. The entire home study, which normally extends for a full year before decision is reached, is conducted by professional social workers associated with Welcome House. Proxy adoption is used to prevent further dissipation of time in view of the local Korean situation.

It is significant that the head of the American Branch of International Social Service, and the head of the Korea Delegation of International Social Service, have both expressed rejection of all five non-ISS programs as being "inadequate in the protection afforded the child."

APPENDIX TWO

Child Study Procedures, Follow-up, and Second Placement by Five Orphan Adoption Agencies Operating in Korea in December, 1958

1. American Soul Clinic. Korean orphans placed by this organization live in the small ASC orphanage near the present location of the 1st Medical Battalion just outside Seoul. They form a small mixed-blood group, unsegregated, amongst the all-Korean orphans there. Miss Loraine Jost, R. N., an American who has been with the orphanage since its founding, lives in the same building with the children and is associated with them constantly. Her evaluation of the child, together with photographs, goes to the home office personnel, who are personally acquainted with her. The home office personnel personally follow up the adoption after the child's arrival. Within the scope of this program, all children placed so far have made good adjustment and no second placement has been necessary.

2. Child Placement Service. Professional Korean social welfare workers conduct a study of the child in the particular orphanage where it is awaiting placement and departure for the United States. Placements made through local welfare agencies in the United States are followed up by the local professional welfare agency concerned. Placements made through other channels are followed up through the respective channel involved. Since CPS has handled many cases for other agencies, including International Social Service, separate statistics are not available on re-placements. No case is known of an orphan placed by CPS which, having failed to adjust, has not been successfully re-placed.

3. Holt Adoption Program. Children being processed in this program live with members of the Holt family and staff at the HAP orphanage on the northwestern outskirts of Seoul. Constant daily care gives this personnel a personal knowledge of each child, which is evaluated against a background of over 1,000 successful placements.

Each case is followed up through the same sources used in the home study--pastor, fellow churchmembers, personal visitation, special investigation where there is any indication of maladjustment. Of 1,070 orphans placed through December 15, 1958, twelve had not made satisfactory adjustment. Of these twelve, eleven had been successfully re-placed and are happily adjusted in the new home. The remaining one was in transit to a new home. (Re-placement in process.)

No legal difficulties are encountered in second adoption procedures. From the standpoint of the law, previous valid adoptions, like previous valid births, do not have to be undone before further legal acts may be performed.

4. Seventh Day Adventist. Children being processed in this program live

in the Seventh Day Adventist hospital and orphanage conducted by those responsible for the program. Close familiarity and acquaintance with the child is used as a basis for decision on placement. Follow-up is through the same denominational channels used in the home study. To date of December 15, 1958, 165 successful placements had been made, with no cases requiring re-placement.

5. Welcome House. The small number of children in this program are studied professionally and are personally well known by its director. Follow-up is carried on by the professional welfare workers associated with the Welcome House program in the United States. In addition, Director of Korea Welcome House, Mrs. Wilbur Bacon, a Korean whose American husband is an official of the American Government on duty in Korea, has personally visited in each home in the United States where a Korean child has been adopted through the Welcome House program. Of 21 adoptions as of December 15, 1958, all had made happy adjustment. No re-placements have been necessary.

STATISTICAL SUMMARY

1. International Social Service: No statistics on number of Korean orphans placed. No statistics on number of Korean orphans requiring re-placement. European re-placement figure, "approx. 1%."

2. Non-ISS agencies:	<u>Placed</u>	<u>Re-placed</u>	<u>% Re-placed</u>
a. American Soul Clinic	13	0	0.0%
b. Child Placement Service	(No separate statistics available)		
c. Holt Adoption Program	1,070	12	1.1%
d. Seventh Day Adventist	165	0	0.0%
e. Welcome House	<u>21</u>	<u>0</u>	<u>0.0%</u>
Total 4 non-ISS Agencies for which separate statistics are available	1,269	12	0.9%

Korean Orphan Adoptions

For 6-year Period January 1955 - September 1960

Source: Ministry of Health and Social Welfare
of the Republic of Korea

1. RACIAL BACKGROUND of orphans adopted overseas from Korea

	1955	1956	1957	1958	1959	1960*	Total	%
White	43	467	283	396	289	155	1,633	48.0%
Negro	<u>9</u>	<u>151</u>	<u>128</u>	<u>227</u>	<u>92</u>	<u>48</u>	<u>655</u>	<u>19.2%</u>
Subtotal	52	618	411	623	381	203	2,288	67.2%
Other**	<u>7</u>	<u>53</u>	<u>75</u>	<u>307</u>	<u>360</u>	<u>316</u>	<u>1,118</u>	<u>32.8%</u>
Total	59	671	486	930	741	519	3,406	100.0%

2. BREAKDOWN BY AGENCIES placing orphans from Korea (alph. ord.)

	1955	1956	1957	1958	1959	1960*	Total	%
C. P. S.	34	363	83	249	170	114	1,013	29.7%
H. A. P.		211	322	546	407	336	1,822	53.5%
I. S. S.			5	62	91	31	189	5.5%
N. C. W. C. 14		34	29	31	41	24	173	5.1%
S. D. A.	<u>11</u>	<u>63</u>	<u>47</u>	<u>42</u>	<u>32</u>	<u>14</u>	<u>209</u>	<u>6.2%</u>
Total	59	671	486	930	741	519	3,406	100.0%

3. METHOD OF ADOPTION used by agencies placing orphans

	Proxy & %		Non-Proxy & %		Total & %	
C. P. S.	699	20.5%	314	9.2%	1,013	29.7%
H. A. P.	1,822	53.5%	0	0.0%	1,822	53.5%
I. S. S.	0	0.0%	189	5.5%	189	5.5%
N. C. W. S.	0	0.0%	173	5.1%	173	5.1%
S. D. A.	<u>209</u>	<u>6.2%</u>	<u>0</u>	<u>0.0%</u>	<u>209</u>	<u>6.2%</u>
Total	2,730	80.2%	676	19.8%	3,406	100.0%

* Through September. ** Incl. susp. Spanish, Indian, & full Kor.

March 2, 1959

Presbyterian Mission, Taegu, Korea

Dear Christian Friends:

Rejoice with us in the blessing of the Lord upon our new home for beggar boys, Bethany Home in Kimchon. In the past several months over fifty of these boys have been led off the streets and gutters of a big city and taken to a country home where Christ is lifted up in word and life. It has been abundantly above all we could ask or think. However, this degree of success leads us to ask for 100 or 200 of these boys; and this will be impossible without real prayer warfare.

We have the physical support for as many boys as we can gather together. There is no problem in taking care of them once we get them. The difficulty is in bringing them in, and up to now one former beggar boy is working for us in contacting and persuading. This boy, Suh Tai Jin, was a former beggar "King", (There are quite a few "Kings", each with normally 6 or 10 smaller fellows under him). Suh found Jesus Christ as His Lord and Saviour, and is now going to Night Bible School while he seeks out these lost and strayed ones during the day.

A month ago some of the older beggar "Kings" led Suh by deception to a certain back area where he was stripped of his clothing and thrown into a crude pit in the ground. He was told he had to become one of them or they would take his life. Suh's only answer was to pray, and after 24 hours the older fellows let him go as a helpless case -- threatening death if he made known his experience. Only close questioning brought all the truth out; followed by a quick trip to the chief of police who called in detectives.

Such is the nature of our problem. Police are lax and sometimes on the local level even "cooperate" with the top beggar kings. These kingpins are difficult to apprehend. Wearing the best clothes, to all outward appearances they are gentlemen. Yet they head a vicious system which traffics in human bodies; getting a percentage of everything that is begged, borrowed or stolen. Boys up to 9 years of age are in the purely begging stage; from 10 to 14 they beg and collect whatever is lying around; from 15 on they are trained more adeptly in the arts of the trade; including of course stealing in various forms, methods, and degrees. Very simply, when we manage to take in the younger boys, we are depriving the "kings" of their present and future source of income; but we are rescuing a soul from chronic lying and thievery.

Therefore; "brethren, pray for us". DeVern Fromke advises: "But if you have not enough knowledge to distinguish between the person himself and the working of the enemy, you will be blaming the person and trying to put the person right . . . but you will not pray away the workings of the enemy of that soul. Remember you are 'in Christ', the Conqueror, and wherever you see a trace of the enemy's work, in your own life or in others, you pray against it in the Name of Jesus. It is a systematic warfare of prayer against the enemy -- the spiritual weapon that, when used, makes his strongholds to crumble . . . It is by faith that it may be of God. Obedience to God's Word in life and lip makes faith strong to move mountains". Remember us -- the boys, and those reaching and caring for them, in love for the Saviour.

Yours and His,



(Note: I missed this story two weeks ago. You may already have it from other sources. The mass baptism was on Nov. 15)

MASS BAPTISM IN KOREA

RNS, Seoul, Korea, Dec. 4, 1959. 777 girls in Korea's huge Ewha Women's University were baptized in mass ceremonies marking the climax of a ~~two-week~~^{week's} evangelistic mission conducted by Dr. ~~XXXXX~~ Harry Denman, General Secretary of the Board of Evangelism of the Methodist Church and Dr. J. Manning Potts, Editor of The Upper Room.

Every one of the 6,400 students at Ewha, which has been called the world's largest women's college, was reached through a series of assemblies and group meetings held by the team of six visiting Methodists, which also included Dr. Louise Branscomb of the University of Alabama, Rev. Leo K. Gee, Methodist minister from Lubbock, Texas, Mrs. Abigail Randolph of the Board of Evangelism, and ~~XXXXXX~~ Charles Petzel, ~~XXXXXX~~ a layman from Charleston, W. Va.

After the week of meetings at Ewha University, ^{a Meth-related school} the team scattered to hold services in two other Seoul colleges and seven high schools. The total number of baptisms as a result of the two weeks of meetings was 2,208. Newly baptized students were enrolled in a six months course of training of church membership.

PEACE HOPES FADE IN KOREA

CHRISTIANITY TODAY, SEOUL, KOREA, DEC. 8, 1959. Hopes for peace ^{faded} and ~~an~~ _{continued} ~~end to schism~~ ⁱⁿ Korea's largest Protestant denomination, the 500,000-member Presbyterian Church of Korea, faded as an aggressive minority organized its own Assembly and sharply rejected a peace plan proposed by three cooperating missions.

Also divided by the schism was the Presbyterian Theological Seminary in Seoul, whose 475 students make it the largest Protestant seminary in all Asia.

Swiftly and without debate the new Assembly voted to withdraw from the World Council of Churches and oppose in every way possible the ecumenical movement. Although popularly known as the "N.A.E." Assembly, it also voted to withdraw from the National Association of Evangelicals.

This prompted speculation that control of the splinter Assembly had passed from the hands of moderate evangelicals into the hands of radicals who, just prior to the Assembly, had sponsored a nine-day speaking tour of four leaders of the small but belligerent International Council of Christian Churches. The Assembly echoed the I.C.C.C. line, as propagated in Korea by Dr. Carl McIntyre, that the chief aim of the ecumenical movement is to promote a liberal, pro³-communist Super-Church.

Bitter anti-missionary demonstrations punctuated the meetings in Seoul's Sung Dong Presbyterian Church ^{as} ~~at which~~ the minority group, who had failed to win control of the Taejon Assembly, organized what they called the "true" General Assembly. The Rev. Wha Sok Yang was elected moderator. It was from his church in Taejon that the 44th Assembly was forcibly evicted in September when it refused to submit to a violent attempt by the minority to adjourn the meeting before officers could be elected.

My Today

Delegates sharply criticized Presbyterian missionaries in Korea for their failure to recognize the Assembly as the legal continuing body of the Presbyterian Church in Korea, and shouted their rejection of a peace plan proposed by the three cooperating missions. Time was not even granted for the reading of a letter from Billy Graham urging the church not to divide but to seek reconciliation in Christ lest it compromise its witness before the world.

The Assembly issued a printed "Warning to the Three Missions", demanding immediate repudiation of the rival Yun Dong (or "Ecumenical") Assembly. Actually there has been no official recognition of either Assembly by the Missions. All three cooperating missions, United, Southern and Australian Presbyterian, are in agreement that the Taejon Assembly was illegally adjourned. They have therefore been unwilling to recognize the minority group which was responsible for this illegality as the legal successor to the Assembly.

In September, missionaries of the United and Australian Presbyterian Missions took the further step of joining with the evicted majority of the abortive Taejon Assembly and attended as delegates at the continuing Assembly in Seoul's Yun Dong Presbyterian Church. The three missions sent only observers to the Sung Dong ("N.A.E.")

Assembly. *Later, the Joint Church Council through which the United Presbyterian Mission cooperates with the Korean Church, formally endorsed the Yun Dong Assembly.*
~~Name of the Home Boards of the three missions~~

In essence, the Peace Plan proposed by the three missions calls for both groups to join in forming a United 45th Assembly next year, each recognizing its own 44th Assembly as partial and provisional only, and accepting the will of the majority in the election of new officers without sacrificing the rights of the minority. Concessions asked of the majority would include a three-year suspension of relations with the World Council of Churches in the interests of peace.

Officers of the Yun Dong Assembly promptly accepted the plan in principle but its arbitrary rejection by the Sung Dong group dashed all hopes of an early reunion. Further hopes for reconciliation seemed limited to negotiations between the Yun Dong majority party and the neutrals, who continue to form a considerable segment of the church at large.

